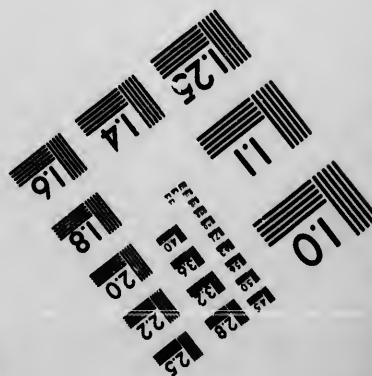
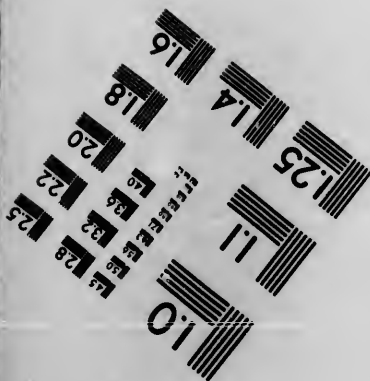
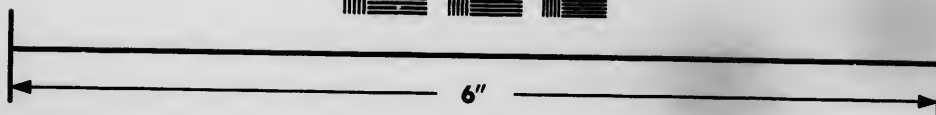
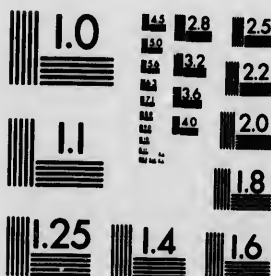


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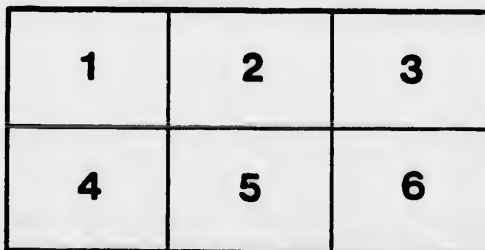
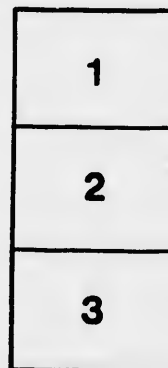
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STATEMENT  
CHRIST · CHURCH  
PETROLEA.

1887.

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1882 - 1882

## *To the Members and Adherents of Christ Church, Petrolea :--*

11th APRIL, 1887.

It will be five years next October since Christ Church was opened, and it has been occupied continuously since that time with pride and satisfaction by those who had the management and others who attended divine services. Still, great effort has been made to convince the people that it should not have been built.

Everything seems to be going on very peaceably and pleasantly. Some may say, why disturb that "peace"? Bunyan says: "Peace in a sinful course is one of the greatest of curses;" therefore it were better broken, that some may comprehend their dangerous position. There are others who are grieved at the present state of affairs and desire that they be remedied.

As there are many new comers who do not know the history and true position of the Episcopal Church in this place, I will give a brief sketch, and it is necessary to go back many years. All will prove that I deserve better than I have received from some of the people of Christ Church, Petrolea.

Twenty years ago we first held services in Farr's Hotel, then for about two years in Fairbank's Hall, where the proprietor furnished Hall, acted the part of sexton, furnished every requisite free, and took good care of the clergyman who came to minister to us; also supplied horse to take him weekly to Oil Springs and sometimes to Wyoming. When the people decided to build a church, Mr. Fairbank gave the site upon which the old church stands and was the most liberal contributor. The church was built, but almost from the first the structure was unsatisfactory, and as early as 14th April, 1873 (fourteen years ago), a motion was made and carried to make enquiries as to the best means of strengthening it; about the same was gone over every year after until they decided to build a new church. At those meetings various opinions were given. Mr. C. Mackenzie said, "no matter how much money was spent on the old church, the people would not be satisfied, but afraid of it, and many people would not give anything to strengthen it." Mr. Hyman said, "it was throwing money away to repair the roof, for the sides were not strong enough." Mr. R. D. Noble thought "the foundation was not safe; it would be better to build a new church, and that Mr. C. Mackenzie was in favor of a new church also." Many others expressed the same views; others differed.

At a Vestry meeting, 17th April, 1876, Rev. Mr. Turnbull proposed going to England to collect funds to build a brick church. This was talked of again at the next annual Vestry, when "Mr. C. Mackenzie said the unanimous wish of the people he had been talking to was that Mr. Turnbull should go to England for this purpose." "Mr. R. D. Noble was of the same opinion." This proves the ambitious desire of those people eleven years ago for a new church, and a brick one, too. "Mr. Jenkins said it was beneath our dignity to go to England to raise money to build a church." Subsequent events would suggest that this gentleman had endeavored to raise money by far less "dignified" or honorable means to pay for the brick church he has enjoyed so much.

At a Vestry meeting, 9th July, 1877, a motion was carried to exchange lots and build a new church. Later I was authorized to collect funds for this purpose.

"14th April, 1879, Mr. Noble said Mrs. Fairbank had about \$1,900 promised." "Mr. Jenkins said the report was most satisfactory, and a new church was perhaps nearer than we thought," and a motion was carried that was moved by Mr. Jenkins, seconded by R. D. Noble, authorizing a special Vestry to report as to plans and cost of new church, and when it should be gone on with. After this a number of meetings were called, and this subject considered, when on 7th May, 1880, a meeting of the Standing Committee was called. They were Rev. Mr. Hinde, Messrs. Hammond, Van Alstyne, Jenkins, R. D. Noble, Denroche, Denham and Raison; C. Mackenzie absent. (Later, Messrs. Armitage, J. D. Noble and Griffiths were members of the Standing Committee). At this meeting "R. D. Noble reported that the Building Committee (Messrs. Hammond, Van Alstyne, Jenkins, R. D. Noble and the incumbent) had examined the plans and found them satisfactory and recommended that tenders be called for."

"28th June, 1880, Building Committee reported that they had opened tenders for new church, found them more than they were prepared to spend, being between \$8,000.00 and \$9,000.00." However, it was "moved by Mr. Hammond, seconded by Mr. Raison, that the Church-Wardens be requested to see Mrs. Fairbank and ascertain, in the event of the Committee accepting one of the tenders, what arrangement could be made with her about security. Carried."

It was understood that if the Church-Wardens were satisfied with the security they were to ask Mr Fawcett to come and explain tenders.

Previous to this a vote of thanks had been passed to Mrs. Fairbank for the "munificent gift of \$1,500.00 for the new church."

I declined becoming sole security, but was willing to be one of few or many as would volunteer (but I did not say I was "not prepared" or "prepared," as stated in the "minutes"). As time passed and none of the others who were anxious for a new church seemed inclined, I became sole security.

At the next meeting a motion was carried which was moved by "R. D. Noble, seconded by J. Raison, that the Standing Committee accept Mrs Fairbank as security and proceed with the work at once."

The tenders were accepted and the work began. It was agreed that the old church lot was to be given me for new site, and old church sold. If lot and church were sold together, after amount due on old church was paid, the remainder to be applied on new church debt, but this agreement was ignored, as others have been; the old church was mortgaged for debt on parsonage. This is part of the dishonorable manner in which our church affairs have been managed.

At the annual Vestry, 10th April, 1882, it was reported by the Committee "that \$7,736.62 had been expended on the new church; the amount received had been \$3,434.29, leaving a balance due the Treasurer (Mrs Fairbank) of \$4,252.39."

The question might be asked just here as to who this amount was due from, unless from the people, and this array of intellect embodied in the Committee they had selected to legislate for them. Why acknowledge above due to Mrs. Fairbank unless there was some party or parties responsible for it?

"30th June, 1882, the Building Committee appointed Messrs. Griffiths and R. D. Noble as a committee to wait upon Mrs. Fairbank and offer to

*Openers*



accept the church which they, the beforementioned committee, had decided to build, accepted Mrs. Fairbank as security to the builders, given orders on her, &c., &c., the church nearly completed, and now, forsooth, they will accept it from her providing she will give them twenty years to pay it in without interest." To which I replied that if such a proposition had come from a band of bri:ands I could understand it perfectly, but when it came from a clergyman, his Wardens and Church Committee, it was incomprehensible to me, and I would decidedly decline it, as it was most infamous. I had told them from the beginning that the interest would be 7 per cent. per annum, as that was what I received on the debentures I sold to loan the amount I had to them. I will mention just here that their proposition is recorded in the church minutes in full, but my answer is not. Can you imagine why my answer was not recorded? At this time I suggested that the church be occupied as soon as possible and leave adjustment of terms of payment until later.

Shortly after those good professors of Christianity made another proposition, which if I had accepted, would have placed me in a worse position than at first. I had been forewarned of its purport, but as I wished to have the paper left with me, I told them I would consider the matter, but I did not "verbally assent" to it, as reported in minutes of Vestry meeting, which are "fixed" by the writer to suit persons and purposes not in unison with Christian principles.

As I would not accept those propositions, they decided to occupy the church, as I had suggested, but stipulated that I should loan a further sum for a suitable chancel window and lamps for church.

Mr. R. D. Noble expressed his cordial approval of Mrs. Fairbank's offer, and praised her munificent and energetic conduct in the whole matter; he would do all he could to repay the advances she had made, but desired that she advance the further sum of \$600.00 to light the church with gasoline instead of oil," to which the chairman said "the Vestry had not expressed any willingness to provide funds for the purpose of lighting with gas."

By this it would appear that the chairman (Mr. Jenkins) believed that the Vestry had made provision for all other expenses for Christ Church, but not for gasoline.

It was also suggested and insisted upon by some of the Committee that I loan funds to purchase a pipe organ, and carpet and cushion the church throughout. Even this I would have advanced in as good faith as I had other funds, but much had been enacted that was not consistent with Christian life.

If I had advanced those additional sums there would have been a two or three thousand dollars' indebtedness more on our church.

In October, 1882, there was a debt of \$7,774.00 on Christ Church, Petrolea, when those devout Christians took possession. I had begun to lose faith in some of those people, and felt that I did not care to be at the opening. I was at Niagara Falls at the time, but was informed that our ever-beloved Bishop Hellmuth lauded the parson and the people to such a degree that they were very happy and proud of each other for having erected so commodious and beautiful an edifice in which to glorify our Lord and Master.

With a grace not born of Godliness it soon became apparent that some of those who played the most prominent part in borrowing and giving orders for funds to build this church were exerting an undermining influence, lessening the "strength of the congregation." There was no time to consider the best means for paying the debt they had incurred. It was

*Opening*

all spent in wrangling, which engendered discontent and bitter feelings. The clergyman was very unpopular, neglected his duties, and, with numerous other "eccentricities," drove many of our most worthy members from the church, and other denominations are reaping a rich harvest from their industry in Christian work, and raising funds to the extent of four or five hundred dollars per year. In February an entertainment got up by one lady (Mrs. Denham), amounted to \$146.00. There was no encouragement or desire to make any effort to pay the debt on our church, but seeds of dissatisfaction were being industriously sown among some who could be handled for certain purposes, making them believe an injustice had been done them by so expensive a church being built, and that I, being responsible for it, should not be paid the amount loaned, when the minutes prove the different committees and other church authorities held over a dozen meetings to consider, before they decided to build, not one of which I attended. Did those intelligent Christians believe when they borrowed the funds to build this church that they, nor any one else, were responsible for the debt they were incurring? If they did, would it not have been much more in accordance with their profession to have forewarned me, instead of waiting until the church was completed.

When I observed the dishonest spirit that was being aroused I decided to put down two oil wells at my own expense. I also paid half the expense of another, and entered into several other matters with the resolve to give all the profits to the church, in preference to contending with a bitter enemy to myself and the cause of our Lord and Master. Instead of profits there was only losses, and to a considerable extent, too.

They may say I should have been sharp enough to look out for my own interests, while they were looking after theirs. Very likely I would if I had thought I was dealing with a class that would make it necessary to fortify myself with the advice of lawyers, lengthy writings, &c., but where was the necessity of this when dealing with Christians? Was it necessary to have writings to make them act like the Christians they already professed to be?

Was all this a preconcerted conspiracy to defraud me of means to build the "brick church" they had yearned for so many long years. Those people knew my ardour in any work for the advancement of God's cause, and took advantage of it and the faith I had in their zeal for the Master; then after the church is built, in effect say, we would not have built so expensive a church if Mr. Hinde had not made us believe Mrs. Fairbank would pay most of it. How childish this sounds, or how mercenary? How easy to have ascertained my views; and they knew them, too, but it seems they were not satisfied with what had been called my munificent donation. Bishop Hellmuth said it was the largest ever given by any one person in the Diocese. Then why try to get more? You must not judge of my wealth by my generosity. If some people were adjudged of their poverty by their parsimony it would be supposed they lived in the poorest dwelling in town, instead of the best.

A subscription list for church purposes is a lucid index to the Christian character and generous principles of those whose names appear thereon. We will see the name of a person who lives in a plain, quiet way, down for \$100.00; a man who labors by the day sometimes giving \$20.00 or \$25.00; young girls who ply their needle for a livelihood give \$20.00, while men getting good salaries and living in fine style usually give \$5.00 or \$10.00, and sometimes one will give as high as \$50.00.

They run and ruled the church with the aid of six or eight whose minds were poisoned. Each one was made to feel that a heavy weight of

debt had been unnecessarily placed upon his shoulders, when the majority of them had never been asked for or given anything towards the comfortable church they were enjoying. They thought they were being shielded from a great injustice, and they must support this person. There were others who supported those outrageous measures, who knew the injustice was on the other side, who never would have had the hardihood to have taken the stand this unruly member did, but they were satisfied with his course, although they professed not to be, and valiantly shielded their duplicity behind his "cheek."

We all know there are many earnest, zealous Christians in Christ Church, Petrolia, but so many had become discouraged and left that there was not a sufficient number remaining to counterbalance the reigning evil. If a Christian spirit had prevailed all would have been well, and so much of heart-burning and ill-feeling avoided. In charity it is said of the person who took the most prominent part in this Babel, "he wants to do what is right, but he gets a crook in his elbow (whatever that may mean), and it is rather difficult for him to get out."

It is to be hoped that he will see the crookedness of his ways, and endeavor to make amends as far as lays in his power.

Some of those who enabled this gentleman to carry out his plans were so slightly conversant with Church law and its manipulations, to the exclusion of Christian principles, that sometimes in their honest innocence they aided to defeat the object they were most anxious to attain, as they did when an earnest, zealous Christian clergyman was kept out of the parish whom the majority desired to have as their pastor. The result would have been very different, that memorable night of the 18th August, 1885, if there had been a Christian spirit displayed, instead of which, gentlemen who came from Wyoming to give their views on the selection of a pastor were shouted down because it was known they wanted Rev. Mr. Magahy. All the members present were willing to extend every Christian courtesy to them except this blustering fellow, who made Christ Church like a veritable pandemonium. "It is written, my house is the house of prayer, but ye have made it a den of thieves."

If a motion had been moved at this meeting, as many wished to, as to who should be our pastor, Rev. T. W. Magahy or Rev. E. Hutchinson, the former would have been chosen; this the man knew and did not dare to trust to his hitherto ready supporters, and determined they should not have the opportunity; but they supported his "previous question" dodge, hence the exclusion of Rev. T. W. Magahy, the coming of Mr. Hutchinson. Then followed the seceding of Wyoming, of which we had been forewarned, as they were unanimous for Mr. Magahy. Thus \$300.00 per year was cast from us by those who were crying out about our poverty.

Any and every argument that logic can invent may be used to prove that those and subsequent events were not as I have stated, but there is not a member who was present but knows the truth of my statements, divested of the flimsy covering in which the proceedings of that night were enveloped.

Those who were the means of fetching Mr. Hutchinson to this place were the first to be dissatisfied with him, principally because he would not permit them to rest in "peace," but insisted that they were responsible for the church debt, and should make provision for its payment. They determined to be rid of him and succeeded. The desire seemed to be to have only such clergymen as would aid in defrauding me. The present incumbent has yet to define his position in the matter.

Some say it was best that Wyoming should go, that there was sufficient work for a clergyman here, that we require and desire the sole services of a pastor, while others of us thought we were not in a position to put on airs in having one all to ourselves. There was a debt to pay; that should have been the first consideration. Christians cannot be made by saying, save your souls first, pay your debts afterwards. The only means whereby the soul can be saved is to serve your Maker by obeying his precepts, among which are, "to do justly," "render to all their dues," "owe no man anything," "do unto others as ye would have others do unto you," &c., &c. I know what parish work is; about all that was done beyond the church doors for several years was done by me, in poor health, too; still, it was more a pleasure than a labor. There are too many who are seeking less work instead of more for their Lord and Master, and Wyoming should have been part of this parish until we were out of debt.

I had hoped to enjoy many happy communions in this church with others who seemed equally desirous of having a new one, instead of which it has been made a source of annoyance and vexation, which with other trials have bore heavily upon me.

What effort has been made all these years to liquidate this debt? None whatever, but much effort has been made to work up ill-feeling and contempt for one whose chief error consisted in giving those people credit for being better than they really were.

The ladies have endeavored to do what they could under the most discouraging circumstances, for the same spirit that made the trouble throughout was in their midst. Many retired from the scene of action, but a few bore and braved the would-be power and have succeeded in paying me three hundred dollars.

The evil resulting from this questionable course which has been pursued, is seen and felt throughout the congregation, and away beyond it.

Such procedure is fraught with great danger to good morals and righteousness. Righteousness and unrighteousness cannot walk hand in hand. There is nothing in accord between Christ and Belial, who was all false and hollow, though his tongue—

"Drop't manna, and could make the worse appear  
The better reason to perplex and dash  
Maturest counsels."

How can a man uplift his heart in prayer to his Sovereign while nestling such a blight in his bosom! We all develop in others and leave behind us the good or evil our lives have been productive of.

"Nor knowest thou what argument  
Thy life to thy neighbor's creed hath lent."

The argument of incapacity to pay that might have been barely feasible eight or ten years ago had no shadow of a claim to any such consideration when the church was opened. All that was required was Christian hearts and hands of zeal to do their Master's work, and desirous of paying for what they wished to enjoy; and as each year passes this argument has less force, with our incoming population and their requirements, and if all had been true to the Master whom they profess to serve, the debt would have been nearly if not wholly paid, which now disgraces our church.

Supposing we could turn the Salvation Army out of their barracks our old church), how many would care to vacate the new church and occupy the barracks, even to be free from this debt!

We all know that the Salvation Army is composed of the poorer classes, and surely if they can pay \$900.00 for the old church, the people who occupy the new one could as easily pay \$9,000.00 or more if they were as good Christians, and not demur about the interest; the Salvation Army do not. We might take some very profitable lessons in Christianity from this same Army. In Winnipeg they are about purchasing a \$9,000.00 structure to hold services in. They have some very nice churches which they make every effort to pay for. The Episcopal church people of Petrolea should not be behind them in this respect. Last year in the little village of Norwich, population 1,700, the Methodists built a \$15,000.00 church, which is fully paid for, and \$1,400.00 over for other purposes. The same denomination built a \$9,000.00 church in Sterling. In both cases the amount was raised just before or at the dedication. Parkdale dedicated a \$15,000.00 church one year ago, and Sarnia, with about the same population as Petrolea (5,000), built a \$22,000.00 church since we opened ours. Rev. T. R. Davis is the incumbent of St. George's Church, Sarnia, and has worked industriously side by side with his people to liquidate the debt upon this church, and is succeeding admirably, as might be expected under such circumstances. This church was opened about two years later than ours; all is paid but about \$8,000, of which \$6,000 is already subscribed, leaving but \$2,000 unprovided for at present. The Presbyterians here are collecting with the intention of building a fine church; also our Roman Catholic brethren have given the contract for an \$8,000 church in this town. Have we less zeal than they?

Why enumerate the great and good works being done by others? It is just as easy to pay the debt on this church if the spirit of God dwelt in the heart of the people. Then why endeavor to convince them that they cannot and need not pay for a church they desire to enjoy and are anxious to rule, unless to keep his own purse strings fastened? This is a sinful innovation that should be denounced in the most scathing terms and none more fitting or wholesome than those set forth in Holy Writ, to admonish sinners of their danger when transgressing God's laws.

Every step I have taken in this matter has been with a desire to be true to my God and to those whom I thought were alike interested in His cause. All I have done will bear the light of day and redound to my credit on the closest scrutiny by Christians, or honest people who are not Christians.

How much pleasure and spiritual comfort I had anticipated in meeting honored, trusted and faithful Christian friends in this church to worship "Our Father who art in Heaven." Instead of this what a disappointment was in store for me. How could I go and listen to the loud-voiced singing and amens, when I knew in their hearts they were scheming to defraud me of the amount I had loaned them in good faith?

What Christian can be otherwise than solemnly convinced that the course taken in this matter thus far is in direct violation of God's Holy Laws, and those who have been the cause should be warned that there is a lack of Christian discernment which proves that they are blinded by the carnal mind which is not subject to the laws of God, whom they have yet to seek and find before they can be assured of participating in the joys of Heaven. In this day of doubt, unfaithfulness and infidelity, those professing to be Christians should beware of their example lest they become a "stumbling-block" to many.

On 9th February, at the Memorial Church, in speaking of the Mission Fund the Bishop said, "It had been found that there were churches who

would accept money as long as they could get it; some congregations had an enormous capacity for reception."

This has appeared to be the case with some of the members who sought high places in Christ Church, Petrolea. I believe the number is very small, comparatively, at present who do not desire that justice be done, and willing to assist in liquidating this debt. How glorious the opportunity for all to prove by their "works," their faith and love for the Redeemer of mankind, by liberally aiding to pay for an edifice wherein to glorify His name.

Nearly five years have passed since this church was opened, and I have never pressed my claim upon you; I have waited patiently as possible under conflicting circumstances, hoping a better spirit would be aroused, but have waited in vain, and I now request that my claim be considered and satisfied by arrangements being made to repay the amount still due me, with interest at 6 per cent. per annum, which was borrowed, as I stated before, to build this church.

December 31st, 1885, the amount due me was \$9,307.37. There will be the interest since that time to add.

It will be decidedly more honorable to go to England, even at this late period, to collect funds to pay your honest debts, than to defraud a member of your church of the amount borrowed, which should be beneath your dignity and Christian principles.

Throughout this statement I have used no logic endeavoring to strengthen my case. I have simply stated facts, which are stubborn things to deal with; they are mostly taken from minutes of church proceedings, and some that should have been, but are not, recorded there. I will leave logic and fallacious reasoning for others, if they still desire to make use of it. They have much to cover; I have nothing.

I trust you will "trample pearls" under your feet no longer. "Render" no more one whom you should sustain, nor "laugh to scorn." "Deal not falsely," but "deal truly." "Whatsoever ye would that men do to you, do ye so to them, for this is the law," &c.

Why continue to live in practical violation of the theory you profess to believe? What claim can you have on the founder of Christianity while persisting in ignoring what He has so plainly enjoined upon all who believe in His name? Can there be any spiritual prosperity in a church while doing that which is strictly forbidden?

Surely if independent manhood, say nothing of Christianity characterizes the congregation that worships in Christ Church, Petrolea, they must rise above paupers and pay their honest debts.

I would plead that you exert yourselves no more to aid in wearing out the little life that is left in me; get this church matter off my shoulders.

I would suggest that you now do what should have been done on entering the church, i. e., raise what cash you can by subscription to be paid down, or in three months; then raise what you can by mortgaging the church for as long a period as you desire. If this is not sufficient to pay off the whole debt, let the Wardens give their notes to me for the balance, and let me stand clear and be a free agent to give what I please, instead of endeavoring to coerce me into giving more, after the generous donation already given.

EDNA C. FAIRBANK.

*After-Thoughts sent to the Committee appointed to consider the foregoing Statement.*

I should have stated in accompanying communication that it was not myself who first mentioned or advocated building a new church, either wooden or brick. I simply, with no thought of evil results—very simply—followed where others led, and have done my part faithfully as becomes a Christian, as all can testify who are cognizant of the whole matter, of whom there are quite a number.

I would also state, that since giving my communication, I am informed that Rev. Wm. Hinde and C. Jenkins had been endeavoring, in a quiet way, to have Petrolea set aside by itself, and Wyoming, Wanstead and form a new parish, as it is now, for some time before they accomplished their design, but all the same I was informed by Wyoming people that if Mr. Hutchinson was appointed instead of Mr. Magahy, that they would ask for a severance from Petrolea, and was told after it occurred that it was their desire it should be, and in a letter to me, dated 18th June, 1886, Mr. Jenkins states:—

"It is an entire and utter mistake saying that I drove Wyoming to go. They were ripe and ready, and it's a good thing for the cause of the church they did. The immediate cause of their breaking off was disappointment with the Bishop's nomination," and all know how Mr. Jenkins' "previous question" dodge brought about the Bishop's nomination.

By his Jesuitical, pernicious perseverance, and fallacious course of logic, Mr. Jenkins has carried out his desires thus far, and won the sympathy and support of the highest dignitaries of the Church, as well as some of the most simple laymen.

To condense the whole matter it may be said:—

1st. That Mr. Jenkins was one of the most prominent of those who decided to build Christ Church, at what cost, and gave every order for cash expended.

2nd. Even before the church was completed he began his undermining course to lead people to feel it should not have been built, and could not nor need not be paid for.

3rd. Although he was crying out about our inability to pay, he worked in various ways, and succeeded in severing Wyoming from us, which reduced our income \$300 per year.

4th. Knowing how necessary it is in small places, most particularly in a mining district like this, and so much easier to raise cash for church purposes by bazaars, concerts, &c., &c., than by direct subscription, he aided in pressing upon the Bishop the necessity of disallowing anything of the kind in the diocese, thus again curtailing our resources.

5th. For the last two or three years he has been endeavoring to make cast-iron rules to tighten the reins upon the already rigid laws as to what constitutes the eligibility of church people to vote; his object in so doing is to lessen the number of voters, that he may obtain greater power over this stricken Christ Church, Petrolea, which is burdened with this disgraceful blight he has cast in and about it.

The generous and trusting course I have pursued in church matters might have been an example that many others would have followed, if the trust I had reposed in the church people had not been broken; but now it will be a warning to those who might have the same generous promptings, to beware how they trust those who profess Christianity, or at least some of them; and if you have any transactions with them, be sure to have the written agreements made "good and strong," which will make them act in accordance with their profession.

EDNA C. FAIRBANK.



## Special Vestry Meeting.

*To the Members and Adherents of Christ Church,  
Petrolea:--*

August 4th, 1887.

Present, Rev. P. de Lom, chairman, Messrs Gurd and Hammond—Wardens—and a large number of vestrymen.

Proceedings were opened by prayer, and a few earnest and appropriate remarks by the chairman, explaining the object of the meeting was to decide whether the full amount due Mrs. Fairbank be paid, or left to arbitration as per requisition duly signed by a sufficient number of vestrymen to warrant calling said special vestry, as provided by Church canon.

Mr. G. S. Pitkin called for report of the committee appointed at the Easter vestry meeting (11th April) to consider Mrs. Fairbank's statement, and to confer with her as to adjustment of Church debt.

The committee did not expect to be called upon for a report, consequently were not prepared to make one.

Mr. G. S. Pitkin then offered a resolution to the effect that Mrs. Fairbank be permitted to address the meeting upon the question at issue, which was unanimously carried.

Mrs. Fairbank through S. F. Griffiths, solicitor, read the following address:—

"There has been much arguing and intriguing for years by a few, to prove that the amount due me upon this church should not be fully paid, and this by those who advisedly borrowed the money to build a 'brick church.' It is sinful and shameful to be thus forced to defend my rights among professing Christians. I can only pray that the God whom you profess to serve will aid me to lift the cover which now obscures the mental vision of a few—leads them 'to err'—'stumble in judgment' and makes 'every one for his own gain, from his own quarter.'" (Isaiah 56—10 and 11); those "blind leaders of the blind" (Luke 6—39); "who make you vain" (Jeremiah 23—16 and 17.)

My remarks will not be of a rich classical order, but they will be rich in an amplitude of facts, which are far from pleasant to repeat, but the "naked" truth must e'en be told to divest error of the flimsy garments it has assumed to aid the treachery that is stalking rampant in Christ Church, Petrolea, flaunting the banner of communism in your midst.

I have no fear of being called to order for stating those facts, unless it be by some of the few who are being bereft of the before mentioned habiliments and do not make a practice of paying one hundred cents on the dollar to their creditors.

I will leave personalities out as much as possible, and do justice to my case. You are called together to consider a financial question in which I am more directly interested than any of you, one which bears strongly upon a spiritual question in which all should be equally and directly interested, and in seeking a conclusion be guided by holy writ, upon every page of which is inscribed—man's duty to man, and to his God, and says, "If a man be just and doeth that which is lawful and right, he is just, he shall truly live," said the Lord, "but whoso diggeth a pit shall fall therein."



"He's true to God who's true to man, and they are slaves most base,  
Whose love of right is for themselves, and not for all their race."

The communication I sent in on the 11th of April, to the Easter vestry meeting for consideration, was handed over to a committee who were to deal with the matter of the church debt, as requested and selected by the rector, Rev. Mr. de Lom, and appointed by motion of vestry.

Several of the committee have intimated their conviction of the truth of facts therein stated, and people who know all about the affair, and have read it say "the statement is true to the letter," but I have had no official reply up to the present, other than to offer me (about the middle of June) \$5,000, when about double that amount is due. This I declined, as I have others equally unworthy and unbecoming in Christians to offer, and demanded the keys of the church." This they declined as they said, "the people had a claim upon the church." I replied "that such was not the case, and if not fairly dealt with, I would withdraw the amount I had subscribed, and what others had given was far more than used up in interest or rent, and claimed the church was now my own."

They said "before taking any further steps they must place the matter before a vestry." One vestry has been called since, but not for this business, although a partial report was given by one of the committee and commented upon by the rector. I desired that the matter be settled at that vestry, but was informed it could not be, as it had been called for another purpose. As I failed to get the Committee to call another vestry, I took steps to have one called myself. Our rector is under the impression that there is no responsibility resting upon himself in this important financial matter, which by its ending must prove the more important matter, the spiritual growth and grace that may abound in the church over which he presides. He certainly has expressed a very strong desire to see this lingering indebtedness fully paid by magnanimously offering to give "\$500 a year towards liquidating the same as soon as an understanding was arrived at." Truly this is a noble example to his people, but so large an amount yearly should not be accepted, although he did not promise to give it until his return, and a few have been unkind enough to say that most likely he never would return, and they could not understand why he desired to retain his claim upon the parish when he wished to absent himself so long, and very likely never return, and even if he did, so long an absence hampered the proceedings of the parish, &c.

Our rector also said "he believed the people could and would pay the amount if it was \$10,000, that they had never pleaded poverty to him, but, on the contrary, had ever been very generous and kind."

All that our rector said savors of the fruit of righteousness and such "leaven" must e'en "leaveneth the whole lump." Time alone will tell what "fruit" it may bear.

I have pressed upon this committee of seven my earnest desire to have their report upon my communication of April 11th last, to accept and act upon it as the truth, or to pass a vote of censure upon me for having presented a false statement. I hope they will use no deceit and pretend they desire to show much clemency towards me, because I am a woman and in poor health too. You all know there has been no feeling displayed for either my rights or my sensibilities. On the contrary every species of sophistry that consummate art could devise has been resorted to to prove that the wrong being inflicted upon me was not so very wrong after all. This committee shrink from meting out justice to those with whom they all have "business relations." I ask no favor on

any such grounds, nor any other. I ask for justice. It can be obtained in military and civil courts, can it not be obtained in Religious ?

Condemn me for loaning the money to build the "brick church." There has been so much pleasure and comfort in ruling and using, and so much exultation because of evading payment thus far by artful schemes, cultivating a communistic element with fraudulent intent.

A few years ago there was a very unruly member in the town council. On one occasion he endeavored to have a vote of censure passed upon a most worthy senior member for some trifle which he claimed was a breach of law and order, but in the end the censure fell upon himself. Like Haman he was hung upon the gallows he had prepared for another, and the town corporate body soon relieved themselves of his troublesome presence, but as a member of a church corporation, justice is not meted out to him in so summary a manner; if it had been our church troubles would have ended with his meddlesome presence, at least our greatest troubles. This same person has directly and indirectly flourished a vote of censure over my head for the last five years, it is time it fell upon his own. As he is absent I will refer to him no further than is necessary in dealing with the heirloom he has left for consideration, he has set the ball so well rolling he believes it cannot be stopped.

I trust he will have no sniff of any such storms as he has imposed upon us under the guise of spiritual work, (it truly was for spirits of darkness) or there might be fears of wreck both by land and sea, but it would be no worse wreck than our church financially and spiritually.

There has never been any attempt to prove the money was not borrowed from me, and that too, after due deliberation and consideration by vestry and committee, and now their strongest point of argument is that I, having pressed them into building this church, should pay the greater share of its costs. Will any of you who know the men who have done the fighting to evade paying this just debt imagine for a moment that I or any one else could influence them to do anything in the world they do not wish to; such talk is only to deceive. They borrowed it, and they do not wish to pay it honorably, neither did they intend to from the first. Not long ago, I was credibly informed that from the beginning there was a few plotting as to the most feasible means by which to obtain the full amount required to build the "brick church" they desired, with suitable completions. I had given my word, which is sacred to me, to loan them the money they fell short of to pay the contractor, at the same time mentioned interest required, but they, knowing the evil in their own hearts, adjudged me of the same, and could not trust me, fearing if too large an amount was asked for at once I would not advance it; therefore, instead of giving the contract for the whole or in two or three lots, as is usually the custom, it was given in eight:—First, brick and wood work; second, plastering; third, furnace; fourth, seating; fifth, painting; sixth, windows; seventh, frescoing; eighth, chancel fittings. I was pressed to advance funds for other things which would have involved an expenditure of a few more or less thousands, according to the lavish taste of those ambitious Christians, but I declined to advance a further amount.

If the whole or several of those contracts had been given together, the work could have been done for a less sum, and more advantageously, but the plotting and planning must be carried out to insure themselves of having the brick church they had been devising ways and means to

obtain ever since the early part of 1876, when their pastor offered to go to England to collect funds for the same.

When they did succeed in getting a "brick church" they began looking about for an excuse to evade full payment for the same. My experience must convince anyone that there cannot be more malignant foes than those who have proved traitors to the trust reposed in them. How worthily they can claim to be descendants of old Father Adam, endeavoring, as they are, to cast all the blame on the woman, when in this case she should have only received thanks for her hard work in collecting, her "munificent donation," kindly loan, and patient waiting for the payment of the funds borrowed. Methinks there are some who may say to themselves:—"When I get a chance I will try and get even with you for saying things too true of me to ever be forgiven, which must be met with a reply sufficiently scathing to be a satisfaction where denial is impossible." I was asked a few days ago why I let the matter stand so long, and interest accumulating, when they have done everything in their power to keep the matter in abeyance. One of the stipulations when the present incumbent accepted the parish, was that he take no immediate action on church debt. The motto of those people is,—“Retard progress; no effort, no pay.” Everything has been done to gain a day, a week, a month, a year, until five years have passed away. The same tactics are still the order of the day. They forget the words, “Defer not to pay.” Be not reckoned any longer with those of whom it is said, “The wicked borroweth and payeth not again.” Among numerous other reasons for not paying is some technical point. Dunn, of Queen’s County, made the same excuse to cover his errors, and a few days ago I read of an “Episcopalian clergyman who insisted upon officiating at a funeral because he had the canonical right to do so, for which he was severely censured by all right-minded persons for insisting upon a bare technical point.”

It would appear that this technical inadvertence, like Dunn’s, was part of the plot, while I was fully under the impression that the fact of the loan being advised and consented to by vestry and committee was sufficient guarantee, and I believe so still; if I had not thought so I would not have had the least suspicion of fraud being practised by my friends and fellow Christians (as I looked upon them to be), to obtain funds to build a church. Who could think they would be guilty of so sacrilegious an act? I looked upon them as co-workers, who were equally interested in the furtherance of God’s cause with myself. I am willing to take my share of the blame, if blame can be attached to such “works,” and have proved my desire to take my share of the responsibility by the amount I subscribed and work I did. I believe I am responsible to a certain extent for having a basement to the church, which I desired on account of so many books being soiled and torn, and disorder caused by the Sabbath school being in the church. I believe the majority will agree that they should have a room by themselves. Minutes of vestry will tell you that I promised to subscribe \$500 in case there was a basement to the church for Sabbath school room, but I afterwards subscribed three times that amount. It was shortly after Mr. Jenkins had been the motive power in framing the unjust, unappreciative and unchristian-like proposition to pay the amount borrowed in the course of twenty years without interest, ignoring agreement entirely; and shortly before the church was occupied, he paid me the following compliment, i. e., “The personal liberality and zeal of the lady who has been the chief instrument in getting the new church to the stage it has got to, cannot be found combined in any other

person at present connected with the congregation." Ever since, there has been only "blame" attached to my "works."

No blame should rest upon any one but those who ruled that the church should be built, as they have since ruled it should not be paid for; they are the same identical parties who have cast every obstruction in the way to accomplish this: "Retard progress; no effort, no pay."

Through much tribulation I have found they were "devising iniquity." Perhaps it would not be out of place just here to give part of Webster's definition of the word "iniquity," which is—"Denoting a violation of the rights of others, usually by fraud or circumvention—unjust—implying a breach of the most sacred obligation."

No one but myself and my Creator can know how much I have shrunk from making these remarks, but I must have all the links in to make the chain of evidence complete to expose the plotting and deception made use of to get this money, and then "play foul." Let each take the matter home to themselves, and think what you would have said or done, when I am sure you will think I have been very moderate, considering the provocation, in my premises, deductions and conclusions.

Had several thousand dollars been obtained from me by persons who professed no higher calling than thieves, it would have caused me no grief or heart burnings, and none but those who have passed through a similar experience can imagine the revulsion of feeling it produces to have the respect and faith we have for honored and trusted friends wrested from us by such unexpected and dishonest proceedings as have characterized some of the people of Christ Church, Petrolea. This technical inadvertence is only part of the strategy resorted to to accomplish the end they had in view from the beginning. I claim that if proceedings of last vestry are binding, all others are; then why create a technical point in the case of one transaction to make capital for yourselves by defrauding a neighbor? In a Christian circle there cannot be a much greater outrage against Christian morals than to endeavor to defraud one of that circle of their just rights. In waging this war against me the ruling for years has been: "Less voters—less trouble to carry desired measures." For this purpose the list of members must be revised now and again—names struck off with or without reason; some force them to replace their names, while others become indifferent and seldom go to church. Then the bell must not be rung for vestry, as it is to remind forgetful people that services are about to be held. "The less the better" at a vestry. It is disagreeable to have too many witness the proceedings that are very often going on in our church; accordingly the bell is kept quiet, and when it comes to a vote all keep their seats and cry out, "aye." If three noisome, officious persons make more noise than a less pretentious six, the ruling might be in favor of the first. The only honest way is to rise from their seats, then they can be counted, and each one can be seen in his true colors, and cannot pretend afterwards that they voted on the opposite side from what they did.

Some endeavor to cast reflections upon me for not going on with my collecting after the church was built, when they knew it was useless to do so in the face of the communistic sentiment that had been aroused; even some who had subscribed before would not pay, nor have they yet, and attending church regular, too, some of them. I waited for a worthy pastor to come among us who would counteract the evil influence, and the people taught to "deal justly" according to the laws of God's Holy Word, and taught to pay their debts, not only as a duty to their creditors but more as a duty to themselves and to their God. The proposition to give

\$500 yearly towards liquidating the debt proves how deeply our rector feels the necessity of settling the matter honorably and fully; therefore endeavor to do your duty according to the example he has set, and as becometh Christians.

Some say a smaller church would have answered; our rector says there are very few seats but are rented; this being the case, how could they get on with a smaller one? With the incoming population it will soon be too small. Their arguments are too shallow.

The remark is sometimes made to me, "As I was not here when the church was built I do not feel responsible for the debt or the mode it is dealt with." Would any of those people prefer the Salvation Army Barracks (our old church) to be free from aiding to pay this debt? Wherever we reside our responsibilities are identical with those with whom we identify ourselves; where there is mutual interest, which we should aid, and stand firmly for justice.

"He's true to God who's true to man, and they are slaves most base, Whose love of right is for themselves, and not for all their race."

I will now turn to the plea of "hard times," and "inability to pay." Our rector says he thinks the debt could be paid. Our most prominent lawyer, also church member (S. F. Griffiths), says he believes the debt can be fully paid in five years if the people would try. Many others have said the same. Mr. A. T. Gurd used to think about the same, and that it was dreadful the manner I was used in regard to this debt. I cannot say whether he has really changed his views or not.

If the times are hard the proceedings of our Church do not give any evidence of it. With eyes wide open to their indebtedness the people have made no extra effort to raise funds to pay this debt. When I have spoken of raising money by concerts, socials, &c., &c., like all industrious and upright Christians are doing, they say, "We will not do it in that way." Would it not be better to raise money that way, or any other honorable means, instead of defrauding another of the amount?

There was no money to pay this debt, because there was no desire on the part of our rulers to do so; but many unnecessary expenditures were entered into. One was, making this a rectory, by which we lost \$300 per year from Wyoming, and entailed upon us the full payment of one of the highest salaries in the Diocese (except some in cities), which is not less than \$1,600 per year, including salary, dwelling, presents and perquisites, for "the people are very generous and kind," our rector says.

The ambition of those few were not satisfied by having a "brick church," they must also establish a rectory. I heard Rev. W. Hinde and his wife, C. Jenkins, speaking of it, but told them we must not think of it until we were out of debt, that it was unnecessary and unjustifiable for people so deeply involved. They thought it would create more interest, and make the church more prosperous, but there has been a cry of poverty ever since. In the meantime the town has gone on rapidly increasing, dwellings springing up on every side. One of our town papers states there are about fifty dwellings going up on the Kerr property alone; and while those few are talking of inability to pay, funds have been raised for all purposes but this debt, and nearly all of them without the sanction of vestry or any one but those who took the matter in hand, and none of them urgently required—many, really superfluities. Funds have been raised for the claims of the diocese; \$250 were raised to solace and induce Rev. W. Hinde to leave us. A still larger sum was raised to fit up and furnish the parsonage when Rev. E. Hutchinson came. Then

handsome chairs for chancel; and the beautiful chandeliers I went to Toronto to select and purchase, were cast out and replaced by others not nearly so pretty. Then another new organ. Then the usual Christmas present. Then a parting present. Funds again to fit up about the parsonage; missions; aid for young men, for orphans; for poor young women in a foreign and wealthy city where one of its palaces and furnishings would cost about as much as all the dwellings and their furnishing in this parish, and quite a number have been induced to give an amount yearly for this object.

Then new Communion linen, new altar covers, new tables or desks for Sabbath school room (for which I am informed over \$100 was raised); also funds to change chancel to accommodate the choir. And for the last four or five years a generous number of circulars have been printed to prove the efficiency of those who ruled, and setting forth the duty of the people to their rulers.

What with all this Christmas and parting presents, and numerous other unnecessary expenditures, which would be all right if we were out of debt; but as we are not it is absolutely wrong. The "naked truth" must be told, even if it is an unpleasant task. You have all been very generous towards above expenditure, and I trust you will see that it would have been far more just if the money had been applied upon the church debt.

The pews are nearly all rented (but the attendance is smaller than in any other church in the town, and not at all what it would have been under different ruling), and all of the pew rent should be applied upon the debt instead of being used for general expenditure.

If all had been applied upon this debt that was not necessarily required, and some "earnest" and "willing workers" to aid a zealous pastor done all they could, the debt would have been nearly or fully paid, which has been like a continual, festering sore, and done almost an irreparable injury to the cause of our Lord in Christ Church, Petrolea.

It is time people opened their eyes to those facts. It cannot be very satisfactory to those who frequently place generous amounts in envelopes for missionary purposes, to learn that out of \$14,000 raised last year in this Diocese, about \$6,000 was spent in "expenses," as was stated at last Synod. Great exception was taken to that most worthy and zealous clergyman, Rev. J. Wright, for mentioning this "naked truth," and Mr. E. B. Reed said "he did not think it reached near that amount;" otherwise the statement was not contradicted. All but one of Christ Church Women's Association have always been very anxious that this debt should be paid fully, and have given \$300 towards it. I was very sorry to find that lately they have taken a course to raise money for this purpose which involves a great amount of work for a small amount of money, and at the same time they are expected to collect for missions. Collecting for two objects must stifle the enthusiasm of both collector and subscriber. I am confident that a ready response would be given towards liquidating this debt, only for the few who are holding back, and whose only aim is to perplex, confuse, harass and entangle. They pervert and subvert to overthrow the right and compound the weak, shaking their convictions; and when once shaken there is no limit to the distance they may wander from a Christian life, nor to what scepticism it may lead. Away with such Christianity! "ye workers of iniquity;" away with rulers and legislators who "borroweth money and payeth not again." It has been remarked that people are not justified in building a church which cost more than the amount collected before beginning to

chandeliers I went to replaced by others not even the usual Christmas tree to fit up about the parlor; for poor young women of all ages and furnishings their furnishing in this give an amount yearly

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build. If the vestry had decided on that course it would have been much better for me, but it is very rare where all the funds, or even half, were in hand before beginning to build. Our highly esteemed Bishop Hellmuth did not advocate anything of the kind, neither does his successor, as can be proved by his consenting to have the "See House" built—his grand residence—upon which there is a debt of \$14,000 still unprovided for.

There are those who were the first to suggest brick church to me, who have always expressed the greatest desire and confidence that the debt would be fully paid, but have never as much as lifted a finger to settle this trouble or accomplish this end. On the contrary, while making an aimless flourish for justice, have given direct aid to defraud me under a most flimsy covering, like a hare putting its head in brushwood and imagining it was entirely hid. There has been so much of this circumvention, so much fallacious reasoning, it appears as though the people who revel in it so much must have some great deficiency in their construction to imagine others are so ignorant as to be deceived by their sophistry. It is remarkable that those who take exception to paying this debt fully are some of the wealthiest, or some of the best-dressed people who belong to our church, while others, far less pretentious, are desirous that justice shall be done, and are willing to be liberal in giving towards paying the debt, while others are only liberal in aiding to rule, that the debt should not be paid; and some of them are not accustomed to paying one hundred cents on every dollar to their creditors. I was informed from a reliable source that two of the most prominent persons, in deciding to build this church, were heard to say, in effect, "that they had got a good thing from Mrs. Fairbank, and they did not intend to pay her." It is very unfortunate to have such people in a church to become a "stumbling block" to the weak, and all under the cloak of religion.

Those pious followers of a crucified Saviour have taken advantage of an occasion that very seldom presents itself to them—an opening to defraud one of their number of an amount loaned to build a "brick church" to their liking, and for this purpose the laws of Christ must be laid aside, while they stoop to deeds that honorable worldlings would despise. The whole procedure has a severely sincere touch of piety about it—and all for lucre and gain, under the cloak of religion. We hear of facts which are more strange than fiction. Does not the history of our church seem almost incredible? Imagine reading the following from some periodical:—

## LAMENTABLE.

"A woman, whom the people of Christ Church, Petrolea, had hitherto supposed to be upright and moral, has been arraigned for the heinous crime of aiding and abetting some people in building a "brick church," which they suggested, desired and advised. This is not the least part of the offence this odious woman has committed. She went still further; after collecting about \$1,500 she donated a like sum and continued her collecting, and then actually loaned them the money they fell short of to pay the contractors; but the climax to all this outrageous proceedings was that she did the people the unprovoked and irreparable injustice of trusting and treating them as a goodly lot of worthy and zealous Christians, who would in upon making every effort to pay the money they had borrowed from her under the cloak of religion.

"Emblazoned upon the broad face of the whole proceeding, it is clearly evident that it was a deep-laid plot on her part to entrap those



innocent, guileless, unsuspecting Christians into difficulties which have required the combined influence and ingenuity of many, from the highest dignitary of the Diocese to some of the most humble laymen in the parish, to counteract and avert the overwhelming disaster that might have followed in the wake of this terrible woman's atrocious proceedings, i. e., PAYMENT IN FULL FOR THE MONEY BORROWED. And after all the well-devised plans those Christian people have toiled so zealously to accomplish for five long years, this wily woman is base and presumptuous enough to be worrying them by clamoring for and insisting upon being paid in full for the money they borrowed, in the simplicity of their hearts, never dreaming that she was such an unreasonable sinner as to suppose all professing Christians paid their liabilities, if there was any opportunity to evade the same, and really seems to have some silly sentiments about Christians dealing justly, and doing unto others as you would they should do unto you, or something of that kind. She has some remarkable ideas about honesty and Christianity. None of those pious church people seem to know where she gets them. They are all Greek to those wise and goodly people.

"There is nothing too sacred for the detestable woman to approach, nothing those goodly Christians can do to quiet the vandalistic proclivities that predominate in her construction. She would tell a bishop of his shortcomings as quickly as she would have done when he was a poor curate or a humble rural parson, which too many forget as soon as they are made a bishop. If there were many such outrageous women, what a demoralizing influence it would have upon the Christian community—there would be more churches and less dram shops. Instead of paying her, those earnest, generous Christians should distribute the money they borrowed from her, among themselves in true Socialistic spirit, and congratulate each other upon so good a stroke of business, and the satisfactory church they had built. For they are all honorable men."

The above is about the mixed state of matters in Christ Church, Petrolia.

The payment of this debt has been evaded so long that some possibly may begin to feel there must be some good reason for their course of procedure, or the church doors would have been closed upon them long ago. They give me no credit for my "patience," "forbearance" and "long suffering." They have made a few proselytes of some who were as unjust and selfish as themselves, but would not have had the hardihood to give expression to anything of the kind, only for the bold stand of the leader, who has made himself sufficiently omniscient to assume and accuse people of having "given their money and not their hearts to the cause of God." We will accuse him of neither, but let me ask—do people contribute generously towards an object in which they have no interest nor desire for its advancement and prosperity? and is it not absolute proof that people have not given their hearts to a cause from which they withhold the means they have been abundantly blessed with, and use unsparingly for their own comforts, pleasures and luxuries, while planning to get a church free, or almost free of cost, in which to worship the God to whom they aver they have given their hearts. Such people have become like a hardened knot, but if the thin edge of the wedge of righteousness can but enter their hearts the knot must yield, and the honor and Christian principles of the people of Christ Church, Petrolia, be fully vindicated.

Since I have really undertaken to get the money borrowed from me, I am daily becoming more enlightened as to the mode of procedure, and



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the rings within the ring. One of the Standing Committee astonished me a few days ago by informing me he "never would have consented to the building of this church if he had not understood I would never expect the money repaid." To say the least, it was quite generous on his part to consent to my building a church with my own means; however before the conversation ended he contradicted himself by stating that "I promised to raise \$1,000 per annum to pay off the debt and it was down in writing somewhere with my name signed to it." Those are his own words. To the first statement I replied it would have taken him about one minute to come to my home and learned whether I expected to be repaid or not; and why did I mention interest if it was to be a gift?

As for PROMISING to collect \$1,000 per annum, I can truly say I never did, but in conversation, others and myself were of the opinion that such an amount could be raised, and I believe so still, but not under such guidance as those who "played foul" as soon as they supposed I was in their power. "A house divided against itself cannot stand."

"Under the cloak of religion" a few in our church have become very solicitous for the interest of others, and make it an excuse to hold back what they say they are willing to give, fearing the debt is too large for the congregation to pay, instead of honestly doing their duty, thereby setting an example for others to do likewise, their aim being to coerce me into giving four or five thousand dollars, in addition to what our highly-respected and fondly-remembered Bishop Hellmuth said was the highest subscription ever given in the Diocese; then those well-to-do Christians will give the "widow's mite."

Means have been used thus far to evade payment of the amount "borrowed," but I believe the time is fast approaching when the work of the spirits of darkness in our Church will be trampled under foot by the "chariots of God," which are filled with his faithful followers—'men of truth hating covetousness,' who "will not sell the truth" for "filthy lucre," "under the cloak of religion," who will be true to themselves—to me—and to their God.

"Those love truth best who to themselves are true,  
And what they dare to dream of, dare to do,  
If for the right."

And once again our church will enjoy the harmony that united us years ago. To accomplish this end I beg that you will settle this matter to-night by deciding the amount due me shall be paid in full. After all that has passed, do not let this go before arbitrators, which will only cost more trouble and money; and truly there is nothing to arbitrate upon. The minutes of vestry prove the money was borrowed, and state at different times the amount due me; and the unjust propositions made to me when the church was complete (all but lamps and chancel window, which I also paid for)—arbitrators would be obliged to go by this evidence—and to go to arbitration would only incur a further outlay of money.

The unjust propositions I speak of having been made me, some of the Standing Committee wished them to be rescinded, as "they thought it would prove they considered themselves responsible. Others, who were opposed to such plotting, argued that the proposition, having been made, would leave the matter in the same position whether they were rescinded or not, and they would still stand recorded even if rescinded;" therefore they dropped that part of the plot. I am firmly under the impression that those same parties could be prosecuted for conspiracy.

"Is service worth the while that brings  
Ingratitude and hate from those best served?"

I am convinced, and others have said the same, that if the Spirit of God had prevailed in the church from the time it was opened, the debt would have been paid before this. They do not seem to appreciate what I have already given, but if seven others had given the same amount the debt would have been paid at once; or if twenty had each given one-third, or forty, one-sixth, etc., etc., if all had given according to their means, or will now, the debt would be fully arranged for before to-morrow night. There are very few in our church who could not give 25c or 50c per week for from two to five years, and many that could give one and two dollars per week for the same length of time; but heretofore the intent has been, "no effort, no pay;" they were determined to make Mrs. Fairbank divide up the cash they thought she had a little more of than themselves, thus evincing the true Socialistic spirit, which is in direct opposition to the Spirit of God, and one of the greatest curses of the present day. God's blessing cannot rest upon a church where such a spirit is permitted to linger. Drive it from among you this night by giving a vote so full and complete that all just debts must be paid fully, that error will never venture among you again. I would not be justified in rewarding those devisers of iniquity by consenting to their coercive measures.

I loaned the money, having full faith it would be fully repaid. I have never lost that faith through all the plotting by which I knew I was surrounded, and tried, as it were, "by fire." I still had the assurance that "according to thy faith be it unto you," and that God's Word would "prevail" in the end. I believe the day, even the hour, is at hand, and we may congratulate ourselves that this Socialistic element is but small—that the general sentiment is that the debt should be paid. Mr. E. D. Kerby and Mr. R. D. Noble have expressed their intention of giving \$500 each if appearances are that they will not be called upon for a further sum towards the debt, and Mr. J. D. Noble certainly will contribute a like sum, if not more, for he was the first who mentioned "brick church" to me, and was the most enthusiastic throughout its conception and up to completion, and pressed me sorely for the additional outlay before mentioned, which I would not consent to advance. I have been told that Mr. C. McKenzie has expressed very generous sentiments in giving toward this debt, and several others who are well able to pay for the comfortable church they are enjoying. All that is required to pay the debt fully and honorably, is for each and every member to put his shoulder to the wheel, when the chariot of God will be pressed on, and out of this slough of iniquity; "and this is the victory that overcometh the world, even our faith."

In October, 1882, the debt was \$7,774.00 (PRINCIPAL), interest at 6 per cent. per annum from first loan up to 31st July, 1887, amounts to \$2,573.32, making a total of \$10,345.77, from which there is to be deducted \$400; interest on the same, \$50, leaving balance due, \$9,894.80. Some demur at the interest, while they are paying a much higher rate (8 per cent., I believe), to the Church Society, also asking a higher rate of interest from the Salvation Army, which they do not demur at, nor endeavor to shirk the payment of.

Are they more honest, or better Christians, than some of the people of Christ Church, Petrolea?

It was suggested to me that my remarks be "short;" some might wish them even less than "short." It takes time to go over the work of

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years. When I have done no one can say—as they do after one of our most fluent speakers has aired his eloquence, i. e., that they did not know just what he was aiming at, or which side he was on. If there are any who wish to adorn themselves with the flimsy covering of which I have divested them, and desire to treat us with more of what we have had a surfeit of for the last five years in the way of sophistry, circumvention and fallacious reasoning, we must e'en listen to you, but cannot be deceived any longer, since the "naked truth" has been told, thus divesting error of its flimsy covering. King David was a man after God's own heart. I never expect to be as perfect as he, and believe I would be held blameless if I made the same appeal to my Creator as David did in the 109th Psalm against his persecutors and slanderers. You may drive me to do as David did.

In closing, I will call the attention of those who have "compassed me about with words of hatred," and "fought against me without a cause," who have rewarded me evil for good," that we are all hastening towards that bourne from which no traveler ever returns. None of us know how soon we will be called before the judgment seat of God to render an account of the deeds done in the body—it may be this very night. Can you—dare you—appear before that tribunal, the "Triune Jehovah," the Great "I Am," with this blemish upon your conscience? No circumvention, no artifices or deception, can be of any avail there to subvert the ends of justice, for the inmost heart of man is known to God, and His judgment is given accordingly, which will be either, "Enter thou into the joy of thy Lord," or "Depart from Me (ye workers of iniquity) ye cursed, into everlasting fire prepared for the devil and his angels." "For straight is the gate and narrow is the way which leadeth into life everlasting."

If you look upon those words as an idle fable, continue in the course you have pursued against justice for five years, but do not darken the doors where God's Word is proclaimed as the only means "whereby ye may be saved," to become a "stumbling block" to those who are weak in the faith.

If you believe the above words to be true, they are worthy your earnest and sincere consideration. "Mock not the Spirit." "God is not mocked; for whatsoever a man soweth that shall he reap."

A few remarks were then made by the rector, who urged the people kindly to "deal justly"—"owe no man anything"—and was sure the full amount could be paid if they would but make the effort. He felt aggrieved that remarks should be made in regard to his asking leave of absence for a year, and was willing to resign at once if the absence of a rector were likely to prove injurious to any necessary proceedings during that time, when Mr. S. F. Griffiths moved that Mrs. Fairbank be paid the amount due her, with interest at 6 per cent.

After some discussion R. D. Noble moved an amendment, that the question be left to arbitration.

Still further discussion, and W. H. Hammond moved an amendment to the amendment, That the question be laid over for three months until after the return of Charles Jenkins and J. D. Noble. (Lost by a vote of 9 to 14.)

Mr. Hammond did not think they were indebted to Mrs. Fairbank; that Mr. Jenkins had no authority to give orders for payment of cash expended, &c., and took exception to Mrs. Fairbank's address—had expected a statement of church debt, but it was mostly composed of scrip-

tural quotations and remarks that did not assist in clearing up the question before them.

He seemed to have forgotten the "statement" Mrs. Fairbank sent in last Easter, and recognize that her remarks were the outcome of the manner the church debt and her statement had been dealt with, or, rather, not dealt with since that time.

Mr. Armitage had thought that Mrs. Fairbank intended doing something very generous towards the church she took so much interest in, and did not suppose she would expect payment for the amount she advanced. Would be satisfied to leave the matter to arbitration.

Mrs. Fairbank thought it was out of place for a person who had not given anything towards the church debt to belittle the amount she had given.

Mr. Armitage asserted that he had given \$20 towards putting down an oil well for the benefit of the church.

Mrs. Fairbank said that was a different question—that she was out some two or three hundred dollars on the same well (which proved a failure), and did not count that as any part of her subscription towards church debt, nor cost of two others she put down entirely at her own expense, which were also failures.

Mr. H. Canneff spoke with much feeling, and as none but a man of strict integrity or conscientious Christian, could speak. Said although he was in this place at the time, he had nothing whatever to do with deciding to build the church, but had given \$100, and expected and was willing to contribute yearly until the debt was fully cleared off. Mrs. Fairbank had been very magnanimous in giving and working for the church. Could not see the necessity of going to the expense of arbitrating about an amount they must be aware was due. He thought even if there might be some technical point whereby the congregation could be relieved from payment of the amount borrowed, it was their duty as honorable men to assume the indebtedness and do their utmost to liquidate it, both principal and interest, and the church would be a credit to all concerned when paid for, &c.

Dr. Colter made remarks to the same effect; also said if he owed a store bill of \$100 to Mr. McKenzie, that gentleman would think him a rascal if he came and offered him \$50 to settle, or suggest arbitrating on the matter. He always had paid one hundred cents on the dollar, and he did not want to be among people who did not. He intended to give towards this debt, but not until the men did who were trying to shirk paying fully a debt they were responsible for having made themselves, &c.

Messrs. W. H. Hammond, R. D. Noble, C. McKenzie and a few others spoke strongly in favor of arbitration, were willing to abide by the decision of the arbitrators, and contribute towards the debt.

Mr. S. F. Griffiths (who was one of the Building and Standing Committee from the inception to completion of new church), spoke with much force, clearly proving by minutes of last proceedings that the people had ratified the course of vestry and committee in borrowing the money and building the church, therefore responsible for the debt, and saw no necessity for arbitration.

C. O. Fairbank said the matter before the vestry was a very delicate subject for him to approach, as people might be under the impression that he had selfish motives in doing so; therefore he had hitherto refrained from making any remarks whatever, but would now state that he considered the debt a just one, and intended to contribute towards the fund, and did not wish to have anything whatever to do with people who

in clearing up the question" Mrs. Fairbank sent in the outcome of the matter dealt with, or, rather, intended doing something so much interest in, for the amount she added to arbitration. For a person who had not little the amount she had 0 towards putting down

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desired to evade payment of so just a liability; thought there was no necessity for arbitration.

The discussion lasted about three hours, when the amendment was carried by a vote of 12 to 10. Several having voted for it who were satisfied the amount was due Mrs. Fairbank which she claimed, and were anxious that she be fully paid, but thought it advisable to let opposing party carry it before arbitrators as a conciliatory movement, and the only means whereby to obtain the assistance they promised if decision was arrived at by this means, conscious also that justice could only be done by awarding Mrs. Fairbank the full amount due her, as brought out by the discussion, parties having gone to the vestry somewhat doubtful as to how the matter did stand (who came to Petrolea after the church was built), but were fully convinced of the justice of her claim before leaving.

The affairs of this church are certainly in a remarkable position. While Mrs. Fairbank claims that there is about \$10,000, principal and interest due her from the church at the present time, a certain faction—who five years ago offered to pay the amount they borrowed in installments reaching over the space of twenty years, without interest, who after evading payment of their indebtedness so long are now crying out—

"We are not able to pay all we borrowed."

"Mr. Hinde made statements which influenced the decision of vestry in deciding to build."

"We owe Mrs. Fairbank nothing."

"We are relieved from our responsibility by some technical inadvertance."

"We would not have consented to build the church if we thought the amount borrowed to pay the contractors must be repaid."

"We will not try to pay full amount. She has abundance of means, and will not miss what she has in the church, &c." Each statement at variance with the other.

While the majority acknowledge, and are anxious the debt be fully paid, but withhold the amount they are willing to give for this purpose, believing the opposing faction, who are the wealthiest, are willing and anxious that any one be liberal enough to pay for the church they themselves were so liberal in deciding to build, and in ruling and using.

One of these parties is absolutely wrong, and is endeavoring to do a great injustice to the other, which, among professing Christians, must have a very injurious influence upon a community. If such difficulties arose among non-professors of religion a hundred times over, much less harm would be done, and the guilty party or parties should have justice dealt out to them with so heavy a hand that all well-disposed people might feel insured against a like offence being committed or even attempted again among professors of religion, to the disgrace of themselves and the church to which they belong for such immoral procedure. It is not very long ago that the not over-righteous people of Chicago expelled Judge Alva A. Knight from the Young Men's Christian Association and Plymouth Congregational Church, on account of immoral conduct practiced under the cloak of religion. Is there less religion in Christ Church, Petrolea, that such a grossly immoral breach of faith should flourish and be passed over, instead of receiving the deepest censure, if not expulsion, of the perpetrators from the church upon which the reproach has fallen?

The \$8 000 00 Catholic Church, referred to in statement sent in April last, is nearly completed. It is a very fine structure, an ornament to our town, and a credit to both promoter and builder, but the greatest credit will be due to those who subscribe and work to liquidate the indebtedness incurred in erecting it. We cannot accuse them of having a desire to defraud any one of the funds to pay for it. They are working continually to raise the money to pay for it, and succeeding in their most worthy efforts admirably and satisfactorily, and setting a good example to other churches in this place.

## Memories of the Past.

### THE ADJOURNED VESTRY MEETING.

*Petrolea Advertiser*. May 2. 1884:—

The adjourned meeting of the Vestry of Christ Church was held on Monday evening last.

At the former vestry meeting it was deemed advisable for the best interests of the church to appoint a special committee to consider the churchwardens' (Jenkins') report as presented to the vestry that evening. The committee having done so handed it back to the churchwardens (Jenkins), with a report that certain obnoxious and unchristian clauses be struck out. This was complied with in full, with the exception of substituting a clause instead of one objected to, in order to preserve the symmetry of the report. A couple of hours was spent in discussing whether the report should be dealt with by the vestry or go back to the churchwardens, but was finally decided that the clause be inserted by the churchwardens, then handed to the committee, then back to churchwardens, who were to lay it before vestry for their approval.

Mr. Denroche's motion that the synod be memorialized to change the Canon law of the Diocese of Huron, so that only *habitual* attendants to church could be members of the vestry, led to another hour's discussion and resulted in it not being entertained. It is not an advisable thing to thus attempt to dictate to people how often they should go to church in order that they be members of the vestry. It would only lead to endless trouble and confusion in settling the question as to what was meant by an *habitual* attendant. Mr. R. D. Noble spoke very pointedly on the subject, and scored a strong point when he cited an instance that might occur of a man with a family who were *habitual* attendants, who paid his pew rent and helped support the church, but on account of his not attending *habitually* he was debarred from having any say in church matters—a very unfair state of things indeed. He also stated that no church could be successfully carried on without the necessary financial aid, which is sound, for if this was withdrawn the incumbent would find it rather difficult to subsist on air. On Mr. McPherson's suggestion it was not entertained.

These two questions being disposed of, which had preference to any other, they being up at the former vestry meeting, a motion in writing was then handed the Secretary, viz.: Moved by Mr. Christopher McKenzie, seconded by Mr. R. Morris, that the special committee which had dealt with the churchwardens' (Jenkins') report be requested to take into consideration the present difficulties that exist in the church, and that

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they be empowered to confer with the incumbent and the Bishop, with a view to bring about an exchange of incumbencies which would be agreeable to Mr. Hinde and satisfactory to the congregation, and that the names of Charles O. Fairbank, C. H. Armitage and Charles Jenkins be added to the committee. The incumbent's churchwarden (Jenkins) said the motion was out of order, and the chairman (Rev. Wm. Hinde), ruled accordingly. Considerable discussion, however, was then indulged in by Messrs. Jenkins, Denroche and the clergyman on one side, and Messrs. C. McKenzie, R. Morris and R. D. Noble on the other, when it was clearly and gentlemanly explained by the last three gentlemen that it was considered that this would be the best way of making matters satisfactory to all. It being understood that the present incumbent was anxious to change his parish when a fitting opportunity occurred, it was deemed advisable that a representative committee, like the present one, should be appointed to represent the congregation, and confer with the clergyman and the Bishop regarding any change that was brought about. We feel certain that if this motion had been allowed and not burked, a result satisfactory to all would have been arrived at, but it seems to have been misunderstood.

The above is a true statement of facts as they occurred, and are perfectly devoid of any comment by us. At present we think it advisable for the best interests of the church and incumbent that we withhold our remarks on this business.

#### A THOUGHTFUL MAN.

We referred not long since to the fact of there being a difference of opinion with Rev. Mr. Kirkpatrick and his flock, and that he was asked to resign by those of his charge who did not feel satisfied with his ministry. This item explains his course:—

Toronto, Ont., Jan. 13.—At a meeting of the Toronto presbytery held this morning, Rev. John Kirkpatrick, pastor of Cooke's church, as a means of ending the troubles in that church, tendered his resignation.

The Rev. gentleman, to his praise be it said, has taken the only proper course, and in so doing has set an example worthy of repetition by others who are in a similar position. When a minister and his charge are at variance beyond ordinary circumstances, it is nothing but proper that the former should step down and out and give place to one who can unite the congregation and at the same time advance the cause of Christianity where very little seemingly exists at present. In some places a body would be large and prosperous if the minister were out of the way, where to-day only a few persons scattered here and there throughout the church are visible at the various services. If a minister has this fact pointed out to him, and he still desists to hand in his resignation, we fancy that he is showing to the world that it is for the salary he is *working*, and not in the advancement of Christianity. The Rev. Mr. Kirkpatrick has shown to the world that his usefulness is done in Toronto, and in so doing he has displayed that Christian charity which will enable him to secure another field where friendship and harmony can assist in his labors. We hope to see others in a similar position go and do likewise.



## CAN IT BE POSSIBLE ?

Can it be possible in this enlightened day of civilization that a clergyman can be asked to resign his pastorate ! and yet we read in the *London Advertiser* of October 1st that "A Toronto dispatch says Rev. J. Kirkpatrick, of Cooke's Church, will be asked to resign his pastorate. The congregation has been gradually dwindling down, and those remaining want a change. Well, what can this day and generation be coming to ? But there always was, and, we doubt not, there always will be, a troublesome set of people who weary of a certain class of clergymen and cease to attend church. Then there is another troublesome set of old fogies who, when they see the congregation dwindling down, no advance being made in the cause of Christ, but rather a retrograde march, and find a heavier burden falling upon the few remaining in keeping up expenses, decide, in their blindness, that it is really advisable to have a change. Do tell us, ye wise men, what intelligent reason there is for those meddling people to go clamoring for a change, or ruffle the sensitive nerves of this estimable pastor, and disturb him in his cozy work where he is so well satisfied with himself and his surroundings. Such proceedings make thinking men stand aghast and could scarcely be tolerated by the heathen, and such clergymen have just cause to feel outraged and indignant. Suppose the congregation is dwindling down, supposing the church is not in a flourishing condition, suppose there is no advance in the cause of Christ, that it is even on the wane, what is the advancement of the cause or the flourishing state of a church in comparison to a restful home where the pastor can live in contentment if it were not for the clamoring of a dazed and unchristianlike set of people ? Do they imagine their worthy pastor is foolish enough to sacrifice such a home that the church may become more flourishing ? No, sir, his comfort and ease are the only things that should be taken into consideration, and he, like Micawber, ought to be permitted to wait for something better to turn up. Doubtless if he were the recipient of a call to another field of ease and comfort, where the salary was equal to, or larger than at present, it might be reasonable to leave such unappreciative people that they might select a pastor after their own base hearts, who would soon place their church in a flourishing condition."

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 WHY IT IS.

Toronto, October 11th, 1884.

*Editor of the Petroleum Advertiser :*

SIR,—You treat the subject of your article "Can it Be Possible !" which appeared in your issue of the 3rd inst., with far too much levity and sarcasm. It is one of the very gravest importance to the church and one with which oppressed congregations are struggling now and from which they see no satisfactory prospect of relief. It is one which is emptying many of our churches and sending NUMBERS OF OUR MEMBERS TO WORSHIP WITH OTHER SECTS, AND GENERALLY WEAKENING THE ATTACHMENT OF A LARGE PORTION OF OUR PEOPLE TO THEIR ONCE REVERED CHURCH.

With your permission I purpose to make a few remarks on the subject.

Can a clergyman do the greatest service for God by leaving or re-



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maining in a place after he has discovered that the church over which he presides is not prospering? No Christian man or woman can respect a clergyman who will sacrifice the interests of the church to his own, and when a clergyman loses the respect of his people he loses the power to lead them to higher and holier aspirations. We read of martyrs in olden times who not only sacrificed their wealth and homes but even their lives for the sake of Christ, but how many clergymen do we see in our day who cheerfully sacrifice the Church to their own ease and comfort.

There are two classes of men who seek orders in the church. One to serve their Lord and Master, the other to serve themselves. The members of the first labor incessantly in the cause to which they have devoted their lives, those of the other settle in the easiest positions they can obtain, where they can get the highest salaries for the least possible labor, and make themselves as comfortable as possible, and the prosperity of the church is with these of entirely a secondary consideration. There may also be a few who are earnest in the work but have mistaken their vocation, being incompetent and inefficient, and to such I say that they would better prove their Christian zeal by selling their sermons for waste paper and turning their attention to some other occupation than by remaining in the ministry, and thereby placing themselves in the way of obstructing the speed of God's cause. There is no profession more laborious than that of a clergyman, if he does his duty. He should be energetic, untiring and ever on the alert in the cause of his Master, and should always so conduct himself as to meet, not only the approval, but respect—I had almost said reverence—of his people. But how often we find a minister who satisfies himself that he is fulfilling his mission by preaching a few sermons weekly, even when he must know there are hundreds, perhaps thousands, in his parish who seldom give a thought to the stern reality that they have a never dying soul to save, unless their attention is called to the fact by a watchful shepherd whose duty and privilege it is to seek such and bring them to the fold.

When a clergyman neglects his duties people soon begin to doubt his sincerity, his zeal in the cause which he professes to labor for, and then his days of usefulness are past. He is wise then if he does not continue in his pastorate, to the detriment of the Church, until he is requested to leave.

It would be well if all denominations made it a rule, as the majority do, not to allow a pastor to remain more than two or three years in one place, unless a two-thirds majority desire him to do so. And on such a question every member, male and female, should have a vote. Such a rule would be received with pleasure and gratitude by a long suffering people.

The dignitaries of the church should look to this point that so many churches may not become like stagnant pools.

Earnest, zealous, intelligent clergymen are continually receiving calls to other fields of labor, while others are sent about from place to place and never receive a call in all their useless lives.

Is it best for a church to continue in an unprosperous condition for the sake of keeping an inefficient and unpopular clergyman in a living, or to use all means not unlawful, to procure a change?

These are considerations worthy of the earnest thought of all churchmen and women who have not only the temporal but the spiritual welfare of the church at heart, and I for one hope to see at no distant period such

a change made in the government of the church as will render such difficulties as I have referred to of only a comparatively temporary character.

Yours respectfully,

ALI-HA.

#### A PASTOR ASKED TO RESIGN.

POUGHKEEPSIE, N. Y.—Roland Grant, Pastor of the Baptist Church, having been requested by the Board of Trustees and Deacons to resign, will tender his resignation from the pulpit of his church at the morning service to-morrow, addressing it to the congregation. In their request to him to resign, the Trustees say: "In our judgment your return to work with our church would be unwise, unfortunate and disastrous to the church and yourself." The main charges against Mr. Grant, as he alleges, include a lack of dignity as a Minister, and refusal to respond to the calls of the sick and to those spiritually inclined, all of which he denies."

It is not very often we find a man totally unfitted for the position he occupies in the world, but whenever we do we as surely discover one who either ignorantly or hypocritically asserts the possession of almost everything necessary to qualify him for his place. In a commercial or social point of view such a man is merely a transient nuisance, but if by any misfortune he contrives to find his way into the ministry of the gospel he soon becomes an unmitigated evil, and if not suppressed he speedily disgraces and ruins not only himself but also the church with which he happens unfortunately to be connected. An apt illustration is presented in the paragraph quoted above. What further or more convincing proof can be required that the pastor referred to was totally unfitted for his vacation than the judgment of the Trustees and Deacons that his return to the church would be unwise, unfortunate and disastrous to the church and himself. No graver censure could be passed on him. We do not care to hear further details than he supplies himself. These include "a lack of dignity as a minister, and refusal to respond to the calls of the sick and to those spiritually inclined," but he does not inform us in what the lack of dignity consisted. St. Paul admonishes bishops and deacons to be "blameless, vigilant, of good behaviour, apt to teach and grave." These admonitions apply to all the ministers of Christ's Church everywhere, and if Mr. Grant had been governed by them he would neither have lacked dignity nor would he have refused to respond to the calls of the sick and those spiritually inclined. The Trustees and Deacons say in effect that he did not comply with them, and hence their request for him to resign, which, happily for them and their constituents they had, judging from the pastor's apparently immediate submission, full power to enforce.

We have referred to this case more particularly for the purpose of impressing on our readers the urgent existent necessity for a change in the government of those churches in which neither the Trustees, Deacons nor congregation have the power to remove a minister for any cause whatever. Many an afflicted congregation is now yearning for such a power, and the authority which denies it to them is only a relic of antiquity which the people of this century in their progress towards a state of actual religious liberty ought to sweep utterly and irrecoverably away.

## VIOLENT VESTRYMEN.

PETROLEA PERTURBED—AN INHARMONIOUS CHURCH MEETING.

*Petrolea Advertiser, April 10th.*

The third annual Easter vestry farce of Christ Church, Petrolea, was again enacted in the basement of that edifice on Monday evening last, much to the disgust of many both in and out of the church, who had looked forward to at least a more peaceful and harmonious meeting, if not a final termination of the very disastrous troubles the church has been cursed with for the last three years by its present governing power. The meeting was called for 7.30. and at that time the chairman opened the proceedings by prayer, after which the circus commenced by the clergyman and Jenkins organizing the vestry. From this till 11.15 all was chaos and confusion. War raged hot and strong; pandemonium reigned supreme. In order to strengthen his hand, the clergyman again, for the fourth time, appointed Jenkins his churchwarden, which became the signal for a general outburst of disgust and abhorrence. On the part of the congregation the name of Mr. Charles O. Fairbank was given for people's churchwarden, which had the effect of making Jenkins show his teeth and growl, and the clergyman to oppose with all the insolence and venom he could command. He questioned very rigidly and as audaciously as he dared Mr. Fairbank's eligibility to fill the office. The name of a commercial traveler, C. H. Armitage, was then given to oppose Mr. Fairbank, who, after listening to a tirade of cast-iron rules, laws, modes of practice, general deportment, etc., etc., by a leading member of the Family Compact, which he desired Mr. Fairbank to promise to fulfil and adhere to before he could support him, the nominee withdrew his name in disgust. This splendid piece of chicanery on the part of the first lieutenant caused the Octopus to again show his teeth and give a sardonic grin of satisfaction. Notwithstanding our own knowledge of this man, who at present claims to carry the English Church of Petrolea in his pocket, irrespective of Bishop, Synod or anything else, and who has, and still is, holding on to his grip with that bull-dog tenacity that has characterized his whole nature in everything he has become connected with here; notwithstanding all this, we had hoped that the vestry meeting of 1885 would have been one of peace, harmony and good-fellowship; would have been one in which all the members and adherents of the Church of England in Petrolea could have met together and worked harmoniously in the interests and welfare of that good old church. But, like many others, we are disappointed, we have hoped in vain, and what is worse still, we have no idea how much longer this state of things is to continue. One thing is perfectly certain, so long as the present incumbent, Mr. Hinde, is allowed to occupy the pulpit of Christ Church, Petrolea, and appoint Jenkins to the position of clergyman's churchwarden, people's churchwarden, lay delegate, secretary, treasurer, leader of the choir, superintendent, janitor and general manager of the whole business, just so long will the church continue to be governed by the arrogance, tyranny and despotism that has characterized its government ever since the induction of Mr. Hinde to its pulpit. Until this state of things is entirely removed, until this Octopus which is now sucking its very life-blood away has been severed from it forever, just so long will the church be unable to rise out of the slough into which it is now dragged and shake off this foul incubus that still holds it down under the iron heel of a despot. What a farce this meeting on Monday night was,

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what sacrilege was there displayed! Imagine, if you can, the chairman of the meeting, Rev. Mr. Hinde, a minister of the Church of England, opening the meeting by prayer, and invoking the blessing and assistance of Almighty God on proceedings which he knew, anticipated and believed would be characterized by hypocrisy, subterfuge and chicanery on the part of himself and his henchman. For weeks past it has been known by some that war was to be the inevitable. Some ten days since we personally inquired of a gentleman (one of the Family Compact) if he could give us an idea of what would be done. He quickly replied he could, and said "it was to be war to the knife on the part of the clergyman and his churchwarden, and that we could look for nothing else." How truly this statement was verified—let us see what they did. They outlawed three gentlemen from the church, simply because these gentlemen differed from them in their despotic rule. These three gentlemen are full members of the Church of England in every particular, men who have held the highest offices in the church, both here and elsewhere, with credit to themselves and benefit to the church; one of them has been a member for 50 years, and has up to date contributed more, yearly, to the maintenance of the church than both Hinde and Jenkins have in their whole lifetime; and also the wives of these gentlemen have been life members of the church, and working constantly in its interest, and one of them has a young brother now on the eve of ordination as a curate of the Church of England. And who are these who would commit this outrage on these men? Let us see. One is the clergyman, Mr. Hinde, and the other a man called Charles Jenkins, who at present controls every position in the church here, from the pulpit to the janitor—a man who came to Petrolea some 15 years ago from Scotland and the Presbyterian Church—who kept faith with that church until he attempted to usurp all its powers, and had to quit only when he was convinced he couldn't run the whole business. In 1872 he became connected with the Church of England by marriage, since which time he has endeavored to be the sole possessor of the church and all its rights and privileges. These are the men who are at present running the Church of England in Petrolea, and who are safely, surely and with great rapidity running it to the dogs. Unless something is done soon, very serious results will follow, which, for the benefit of all concerned, we would not like to see. There is no reason whatever, if the church was in the hands of the congregation—where it ought to be—why Christ Church, Petrolea, should not be one of the most prosperous and richest churches in this Western Diocese. In confirmation of this, we were shown a subscription list, a few days ago, signed by some 30 gentlemen, who are at present exiled from the church, and who are among the leading men of the town, who have placed sums opposite their names which they are ready and willing to contribute to the maintenance of the church immediately on the vacation of Hinde and Jenkins, sums which in the aggregate amount to nearly \$1,000. These are all facts, and sorry are we to state them, and we sincerely trust and hope for the benefit of all concerned that either Mr. Hinde will have the good sense to gracefully retire from the position he now so unenviably fills, or that His Lordship the Bishop of Huron will step in and create life and sunshine where now exists chaos and confusion.

## A STRANGE DOCUMENT FROM MR. JENKINS.

*Petrolea Advertiser*, June 12, 1885.

A remarkably strange declaration, a lugubration of the only Warden, was found in the pews of Christ Church on Sunday evening last. The phraseology and sentiment indicates its paternity. No other person in the wide world than Charles Jenkins could ever have been infested with a mania strong enough to induce him to perpetuate such a "monument." It is full of, in fact it consists of nothing but Jenkinism, and on this account it might perhaps been as well to have permitted it the customary nine days' crawl but nevertheless we have decided to prolong its frail tenure by briefly commenting on it in our columns.

It commences with these words, "at the Special Vestry Meeting," and we admit without controversy, that the meeting which "ordered" such a document "to be printed for the better consideration of members" must have been a *very* special one indeed.

There are eleven paragraphs in the production. We will take them consecutively.

In the first the author tells us that "the Church of England system as laid down in its Rubrics, in its application to the individual, is much relaxed and very often ignored." Will this verbose gentleman be kind enough to tell us also when this system was "laid down," because a good many eminent churchmen complain that it is now gradually depleting the church and still offers the principal obstacle to her progressive prosperity. Like Banquo's ghost it will not "down" and will not be "laid down" as Mr. Jenkins puts it, until the church authorities become wise enough to blot out all its "hoary antiquities" and remodel it to suit the genius and intelligence of to-day.

In the second paragraph Mr. Jenkins still harps on the "system" and declares that "in precise proportion as its (the system) teachings are received and acted on is the only condition worth while calling prosperity improved." What does Mr. Jenkins know of the church system? Of its inward and spiritual grace, we fear but little, or his attempted application of it to our parish would not have resulted as it most emphatically has in driving from the church its worthiest and most consistent members. And what does Mr. Jenkins know of the "condition worth while calling prosperity?" Again we say we fear but little because experience teaches us that the spiritual and temporal prosperity of the church generally go hand in hand and what shall be said in this connection of the system which has resulted in making the minister of our church a pensioner to a large extent on the bounty of the Salvation Army.

In paragraph number three Mr. Jenkins still struggles with the "system," and from that and his inner consciousness evolves himself, which is surely enough for one paragraph.

In paragraph number four Mr. Jenkins tells us that "our local circumstances increase the difficulty of genuine church prosperity," and in this we heartily agree; but two of these circumstances are, although he will not admit it, the minister and his Warden, and we have done what we could to change these circumstances.

Again he tells us that "what is called a churchman is not a product of sensation but of years of quiet and steady growth." No doubt he is in his opinion the exemplar of his creed, but save us from such churchmen and let our lot be cast with even dissenting Christians instead.

How Pharisaic all this reads. Has our church system no higher aim

than to make a churchman? We believe it has and console ourselves with the thought that the opinions we are criticising are those of a comparatively recent and to some extent no doubt, an involuntary proselyte, and are therefore to be received cautiously and with all the charity they deserve.

The "system" appears again in the fifth paragraph and is again held up as predominant. The question is, souls or "system," and "system" always wins.

In the sixth paragraph we are told that "the false religious atmosphere prevailing the country in conjunction with our very mixed population and fluctuating and changing industry have changed the popular idea as to what prosperity is." This is positively excruciating. The conjoined atmosphere and people prevailing the country and the price of oil are therefore answerable for those memorable words contained in Mr. Jenkins' last report: "exactly balancing the expenditure and leaving nothing on hand."

Mr. Jenkins avers in the seventh paragraph that "church prosperity is considered to be a reasonably well attended church on Sunday where an element of sensation and display must predominate in the services," but we say in direct contradiction of Mr. Jenkins that church prosperity is not considered by him to be anything of the kind, but on the contrary it consists in keeping an unpopular minister at a large salary who will continue to appoint Mr. Jenkins his Warden every year, using up the revenue principally for the clergyman's benefit, driving all who object to such measures away in disgust, and generally impoverishing the church. If any sensation or display was ever made in the church who is answerable for it? Mr. Jenkins! He fought for a song service, he filled the surplice of a lay reader which afterwards for a brief period became the hiding place of his first lieutenant, and he originated every other attempt at pomp or oddity which has been made in the church since he entered it a lack!

The remainder of this paragraph is poetry, misquoted certainly, but requiring no other remark.

#### MR. JENKINS' REPORT.

We have at length had an opportunity of perusing the Churchwarden's Report for the year ending Easter, 1885, (or rather Mr. Jenkins' report, as we haven't the faintest idea of the People's Churchwarden ever having seen it until he was told to put his name to it, if he ever did that) and we are sad to say that it shows a ruinous state of affairs. The receipts and expenditures are as follows:—

"The Churchwardens beg to present their annual report. The amount received by them from Easter, 1884, to Easter, 1885, is as follows:—

|   |           |
|---|-----------|
| Pew subscriptions.....                  | \$ 509 95 |
| Offertory.....                          | 495 17    |
| Wyoming share printing last report..... | 2 66      |
| Church Woman's Association.....         | 100 00    |
| Rent of old Church.....                 | 182 50    |
| Thanks offering.....                    | 7 50      |

\$1,297 78

The entire expenditure from Easter, 1884, to Easter, 1885, is as follows:—

|  |          |
|--|----------|
| Rev. Wm. Hinde, stipend, March, 1884.....  | \$ 62 50 |
| “ “ to end Feb., 1885.....                 | 687 50   |
| Sexton.....                                | 98 50    |
| Organist.....                              | 50 00    |
| Chant books, etc., for choir.....          | 13 41    |
| Horse keep.....                            | 48 85    |
| Diocesan Funds account.....                | 31 96    |
| Parsonage repairs.....                     | 4 50     |
| Christmas offertory to Clergyman.....      | 30 60    |
| Fire Insurance on old church.....          | 15 00    |
| Interest to London Loan Company.....       | 99 46    |
| Payable on account principal mortgage..... | 100 00   |
| Cordwood.....                              | 37 78    |
| Printing.....                              | 8 00     |
| Sundries.....                              | 28 58    |

\$1,316 62

The balance on hand last Easter was..... 18 84

Adding that to the income for year..... 1,297 78

makes..... 1,316 62

Exactly balancing expenditure and leaving nothing on hand.

And the “Churchwardens” further report “the current liabilities of the congregation are very small, \$70, so far as known, will cover them.”

The income proper of the church is thus shown to have amounted only to the comparatively pitiful sum of \$1,005.12, made up of the first two items in the statement of receipts, “Pew Subscriptions” and “Offertory.” The other four items in the statement cannot be treated as income. The first of these explains itself; the next was given to apply on the old church and parsonage mortgage; the next ought to have been so applied, and of the next we know nothing but what is said. The fact, therefore, remains that the income proper was only \$1,005.12, and of this it took \$833.95 to satisfy the clergyman.

We ask our readers to examine the accounts themselves.

This is the conclusion: If the Salvation Army money had been properly applied, and if there had been no balance on hand from last year, the church would at Easter last have been \$271.34 in debt, as follows:—

|                           |          |
|---------------------------|----------|
| Salvation Army money..... | \$182 50 |
| Last Year's balance.....  | 18 84    |
| Unpaid indebtedness.....  | 70 00    |

Does not this show, as we have said, a ruinous state of affairs? In our opinion the only circumstance the wardens have even a show for congratulation upon is the fact that the expenditures being \$1,316.62, the receipts were also \$1,316.62, thus as they naively observe “exactly balances the expenditure and leaving nothing on hand.” We do not care to criticize any other part of the report. The state of financial affairs of the church is a good index to its whole condition. The church now owes on the old church and parsonage \$1,300, and on the new church the enormous amount of more than \$7,000. Further comment would be vain.



## DIOCESE OF HURON.

PORTIONS OF THE PROCEEDINGS OF SYNOD—CLOSING SESSION—DISCIPLINE  
OF THE LAITY.

*London Advertiser*, 20th June, 1885.

Mr. Jenkins introduced a resolution to amend the canon on the formation of vestries by adding in certain sections the words: "*Or shall not have been an habitual attendant at divine worship in such church during that time.*" He explained that for the purposes of the canon *habitual attendance should mean attendance at divine service every Lord's Day* unless hindered by sickness or other urgent or reasonable cause. He maintained that the necessity for such an amendment was very obvious among the clergy, that it would *elevate* the spiritual standard of the *vestry* and introduce the proper governing system into the church. He contended that it would have the effect of purging the vestries of men who brought their money but not their hearts into the church. The amendment was intended to guard against the entrance of men of other denominations, who could under the existing canon, be considered members of the church without being habitual attendants or proselytes to the English Church. *The opponents of the amendment maintained that it possessed the elements of coercion and was an unnecessary qualification; that its ultimate effect would be to drive away many good living men from the church who did not attend punctually and would close the church doors to those of other denominations who were desirous of joining the church if such conditions were removed.* \*

A petition was read from members of Christ Church, Petrolia, protesting against the election of Mr. Jenkins as lay delegate to Synod. Received too late for due consideration. \* \* \*

The Bishop held that the church needed a deeper spirituality. He believed that the instantaneous solution of the vexed question of money lay in the people coming into unity with God's will. \* \* \*

Under the patriarchal dispensation the giving was one-tenth; under the Mosaic law it was raised to one-fifth, while under the Gospel the Lord Jesus Christ puts no limit on what is expected from His people. He asks the HEART, and with that ALL ELSE WILL BE LAID DOWN. Under the Christian dispensation the days of pupilage are past; the child has become a man, and the Lord requires the heart and FULL SERVICE. There is too much SHAM about CHRISTIANITY and too LITTLE real SACRIFICE for Christ and His WORK in the world. Is it anything better than a SHAM that THROWS the PALTRY SMALL CHANGE of the LOADED PURSE of affluence to this great work of the Lord? There was a VICIOUSNESS in WEALTH that was not CONSECRATED by a LIVING VITAL CHRISTIANITY. There were too MANY MEN upon whom some GLASTY THEORY had LAID its PALSIED HAND and DRIED up the FOUNTAINS of BENEVOLENCE. Their HEARTS and LIVES were like DEAD LEAVES. "Let us," said he, "stand beneath the Cross and look up into the face of the dying Lord and here Him say:—

"I give, I give my life for thee,  
What hast thou given for Me?"



## A LONDONER'S OPINION OF MR. JENKINS.

The following communication from a citizen of London to the *Advertiser* of that city justly shows up the absurdity and utter rot advanced by Mr. Jenkins in his attempts to desecrate the present canons of the English Church, at the late meeting of Synod in London. Such a resolution as this, however, is only in keeping with all his other attempts, both here and elsewhere, to thoroughly impregnate everything connected with the Church of England with Jenkinisms—which for egotism, arrogance and asinine assumption beats all other jems yet known. It is deeply regretted here that this man was ever placed in the position as representative to the Synod from Christ Church as he has thoroughly debased the position to his own self-inflation. The communication will commend itself to all right-thinking and sensible men and women, and is well worth reading:—

## "THE FORMATION OF VESTRIES."

TO THE EDITOR:—I was much pleased to see in your issue of yesterday that the good common sense of the Diocese of Huron now in session prevented the passage of the resolution introduced by Mr. Charles Jenkins, of Petrolea, to amend the canon on the formation of vestries by adding to certain sections the words: "Or shall not have been an habitual attendant at divine worship in such church during that time." He explained that for the purpose of the canon "habitual attendance" should mean "attendance at divine service every Lord's day unless hindered by sickness or other urgent or reasonable business." As the canon now stands it is very wisely not laid down as a cast-iron rule that members of vestries shall be "habitual attendants" of divine service. The only approach to this in the paragraph which reads as follows: "And in any church of the said diocese in which the seats are free the vestry shall consist of all those male members of the congregation of such church of the full age of 21 years, as shall declare themselves in writing in a book provided for the purpose by the congregation to be members of the United Church of England and Ireland, and that they attend worship in such church, and contribute not less than \$2 per annum to its support, and do not belong to any other congregation. I quite concur with the opponents of the resolution who took the ground that it possessed the elements of coercion and was an unnecessary qualification; and its ultimate effect would be to drive away many good-living men from the church who did not attend 'habitually,' and would close the church doors to those of other denominations who are desirous of joining the church. What would be the effect of such a measure? It would be a step backward back to the days of rack and thumbscrew; it would be a blow at the freedom of the church members to say to them, Unless you come to church 'habitually,' or can give satisfactory explanation why you do not (to whom?), you can have no say in church matters, no matter how much interest you take in them, for the canon says you have no 'right' as a 'vestryman.' The church should always have her arms outstretched to receive those who wish to come to her, and use all means to keep them, and not by these inflexible rules seek to drive them away. It would be well to have as many of the congregation as possible members of the vestry. Let them feel that they have the right to speak in matters affecting the welfare of the church. It will increase their interest and bind them closer to the church. Let us

use all available means to keep the people in the church; not seek to lay down rules the tendency of which would surely be to drive them away.

London, June 20.

ENGLISH CHURCHMAN."

### BISHOP SWEATMAN'S ADDRESS.

Bishop Sweatman's inaugural address at the opening of the Anglican Synod contained pointed references to the inadequate contributions for the support of the clergy in too many parishes. All sections of the Christian Church have, to a certain extent, to make similar complaints. But when out of 163 congregations, constituting 74 unendowed parishes or missions, in the Diocese of Toronto, 120 contribute less than \$200 to their clergyman's support; 71 less than \$100; 43 less than \$50; 31 less than \$30; 26 less than \$20; 20 less than \$10; and 17 less than \$5; while 12 contributed nothing.

### THE CHURCH.

*Topic, June 19th, 1885.*

In the recent issues of the *Toronto Globe* appeared the subjoined letters, which we have been requested to reproduce:—

SIR,—I don't know whether Bishop Sweatman's address to the Synod is calculated to cause greater respect for the courage and ability shown by him, or dismay at the picture he paints of the state of the Church to the communion of which I belong. He proves by the diocesan statistics that the Church of England is not only making no progress in this rapidly growing part of Canada, but that it is retrograding and that not merely relatively, but absolutely. He is able to point the only two bright spots on the horizon—a small increase in the number of communicants, and an increase in church accommodations. Everything else he shows, is in a state of decay. Average attendance is smaller. Equally unsatisfactory are the baptisms, marriages, Sunday School statistics, clergy stipends and general contributions. The Dominion census of 1881 gives 30,913 as the proportion of Toronto people belonging to the Church of England. The increase of Toronto population has been such that natural growth would now make this 37,000 or 38,000. But Bishop Sweatman says there are now only 30,210 Church people in Toronto. In the Deaneries outside of Toronto, he says, that whereas the census gives 76,640 as the number of the Church adherents, his clergy report only 36,337. Now, making all allowance possible for the difference in the method of computation, this is a dismal statement, and the general accuracy of it is borne out by the decay shown in other departments. For instance, the baptisms have fallen to 3,129 from 3,240 in one year; the marriages from 824 to 788—a very serious falling off. Even the burials show a decrease of about 15 per cent.—indicating to my mind conclusively that the diminution of membership is caused by secession and not by deaths. The mission fund shows

a very serious decrease of \$4,052 in the year, and the expenditure is now less than the income.

The Bishop accounts for the deplorable showing the Church of England makes when compared with the abounding life exhibited by the Methodists, Presbyterians and Baptists, by saying that "we have erred in departing" from the tithe system, and he suggests that every Churchman should voluntarily give up one-tenth of his income and substance. Then the financial position of the Church will be excellent, no doubt. My own opinion is that an increase in wealth would aggravate the evil. The error has been made in another direction. We have only to look around us here in Toronto to see the leading minds in the Church of England actually driven away from their own Church into active work with and on behalf of other sects. I say on behalf of other sects, because these other sects get all the honor of the work which is really done by our best men. The error was made when the Church of England clergy began to rely upon sacerdotal authority instead of upon the loyal assistance of their own laymen—to set themselves up as apart from and superior to the people who pay their salaries, instead of seeking their help and with them taking the van in all movements tending to alleviate the social condition of the people. It is not too late for the Church to recover its lost ground, but will it confess its mistake?

#### AN ENGLISH CHURCHMAN.

SIR,—I have read with much interest the letter in your issue of the 11th from "An English Churchman," anent Bishop Sweatman's address, in which he gives a hint or two as to the reason of the depreciation in numbers and standing of the Church for the past year or two. I quite agree with him when he says that, in his opinion, this is due almost entirely to two things. 1st. The driving of good, earnest workers out of the Church into other sects where their services are appreciated and their differences respected, and, second, the introduction of too much sacerdotalism into the Church.

I, for one, think matters in the Church will be worse before they begin to mend. Society to-day is very different from what it was fifty years ago, when the commands of the clergy had to be obeyed whether they were right or wrong. The thunder of the Church has lost its power to control in these days; now, laymen know as much as the clergy, and will not put up with the dictatorial commands of the latter; scepticism is abroad in strong force; weak churchmen have much less inducement to attend the church services than formerly. The Church has itself to blame alone for this state of things. Is it to be presumed for a moment that the Church is not as necessary to salvation of men as in days gone by? I think not. But the clergy very often, instead of trying to harmonize the different conflicting elements of their parish, take sides in the strife, the effect of this being that a large number of their congregations leave them and go off and join other sects, who, being more liberal-minded, receive them with open arms, finding that members of the Church of England make very good and faithful workers in both church and school. Take for example, the case of the parish of St. Anne's. I think that without doubt sacerdotalism is at the bottom of the trouble in that parish; where the churchwardens and members were in a manner turned out of their

church (a building which I understand belongs to them), and which, together with the incumbent, they supported. Clergymen now-a-days act as if it was a much more important matter to see that the altar, pulpit and reading desks were draped in the proper colored cloths, etc., than such a prosaic matter as that of looking after the welfare of their parishioners, and striving to instil and strengthen true spiritual life into their hearts.

To many earnest churchmen this is a sad state of affairs and one requiring prompt and pacific action on the part of the clergy. Until they can co-operate with their parishioners in the discharge of their duties, and show a little more of that meekness and good-will which they preach, matters may be expected to go from bad to worse. Unless they do so they may be sure that they will not be able to influence their parishioners into giving them many tithes to support them and the church.

Let the clergy come down from their lofty position and take a more genuine interest in the bodily and spiritual welfare of their parishioners, at the same time showing proper deferences to their legitimate wishes, and I do not think they will have much cause to complain either of encroachment on their priestly prerogatives or the non-payment to them of proper tithes.

CHURCHMAN.

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SIR,—I thoroughly agree with the conclusions arrived at by the two writers who have already ascribed the decadence of the Anglican Church in Toronto to the growth of sacerdotalism. It appears to me that the drift of affairs in the church is wholly wrong. Instead of making a broad Catholic platform, comprehensive enough to hold everybody, we are crying out, "Crucify Him," whenever anybody shows the slightest liberality of thought or feeling. Our church doors ought to be wide enough to take in everybody who believes in Jesus Christ. The aim of the modern Anglican seems to be to make the church as exclusive as possible. Bishop Sweatman's statistics prove that only too great success is being achieved in this direction.

ANOTHER CHURCHMAN.

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### CHRIST CHURCH'S VACANT PULPIT.

*Petrolea Advertiser*, July 17, 1885.

According to announcement a meeting of "the registered voters" was again called for Monday last in the basement of Christ Church, and for which the bell in the town duly heralded, for the purpose of hearing and considering the report of the delegates appointed at last Vestry Meeting to wait on the Bishop at London and consult with him in regard to getting a new clergyman. Mr. Hammond reported verbally that they were very cordially and kindly received by His Lordship, who assured them that he would do all in his power to assist them, both by his counsel and advice in the selection of a man who would prove suitable to the parish. That although he could not supply one at once, he could give them the names of a number of gentlemen in the diocese whom he

thought were open for a change, and that they could suit themselves in the mode of their selection, either by visiting the churches of the different clergymen and hearing them preach where they were now, or by enquiring. But there was one thing he would not do and that was to submit a man on trial, send any minister to Petrolea or anywhere else to preach a sample sermon. He did not consider it a fair way to do. It would not prove satisfactory to either the Parish or the clergyman. After a further interchange of information by the delegates and advice of the Bishop, His Lordship gave them the names of eight clergymen, commenting upon each individually as to their location, the state of their Parishes and the prospects of their being suitable for Petrolea.

Mr. John D. Noble then made a few remarks confirming what Mr. Hammond had said in every particular.

Mr. Jenkins read a communication from Mr. Dale, people's churchwarden of Wyoming, stating his regrets at not being able to be present at this vestry meeting, and also recommending the consideration of the name of Rev. Mr. Magahy, of Lucan. A communication was also read from Rev. Dr. Beaumont, of Berlin, offering to accept the pulpit of Christ Church, Petrolea, giving as his principal reason for so doing his being the agent of the British and Foreign Bible Society, and Petrolea being more centrally situated, he could perform his duties more satisfactorily.

Mr. R. D. Noble complimented the delegates on their very satisfactory report.

Mr. Jenkins recommended the name of one of the eight that had been submitted as being in his opinion the best man for the Parish, and moved that the report of the delegates be accepted, and that they be empowered to again confer with the Bishop, authorizing him to select the man whom he thought best suited for the position.

Mr. A. T. Gurd took exception to that part of the motion which left the selection of a minister entirely to the Bishop, and thought it would be far better for the congregation to select for themselves.

Mr. R. D. Noble also took exception to this procedure, and spoke warmly and strongly on the matter, as did also Dr. Colter.

Mr. E. D. Kerby then asked the Chairman, Mr. Hammond, if any members of the church who were now present could take part in the proceedings of the Vestry, or was it confined to "only the registered voters." There were quite a number present, himself among them, who were members of the church, and who wished to now become identified with the church in every particular.

The Chairman replied that he did not think so; that the registered voters were all that could act, but would like to see all united.

Mr. Kerby repeated his question, and spoke both gentlemanly and warmly on the trouble that had existed in the church for so long, and urged by all means to try and heal up old sores and commence anew and have peace and harmony reign supreme before a new clergyman came to the Parish.

Dr. Colter agreed with Mr. Kerby in all he had said and urged upon those (Jenkins and Denroche) who had been the cause of the trouble, the necessity of coming together and meeting those gentlemen who were willing to unite with them and join hand in hand in building up the Church of England in Petrolea to that high position which he was certain could be done.

Mr. John D. Noble rose delighted to greet the olive branch thrown out by Mr. Kerby, and welcomed it as one of the brightest omens in the

future of the church, and sincerely hoped it would be recognized to the full.

"Yes! Yes!" said Dr. Colter, and "bury the hatchet forever."

Mr. Jenkins, (who is the principal cause of the whole trouble), rose and said he did not think there was a hatchet to bury, not so far as he was concerned anyway, and that the power in the church was not bought by money, (a fact which will be readily conceded to him), that he had nothing to take back in this matter whatever, and finally declared himself determined to occupy the same position he always had (that of the Bull in the China shop) no matter how low the church fell through it. That he would not be a party to make any concessions what ver, that he would not give way one jot or tittle from the position he had held during the whole of the trouble, if the church crumble to the ground.

Whereupon Mr. Kerby said if that was the case it was no good wasting time any longer, and rose and left the room.

A suggestion was then made to have the Bishop come here and try if he could mend matters, but it did not take any definite form.

Mr. Denroche spoke at considerable length, repudiating and repelling any idea Mr. Kirby might have in regard to harmonizing matters. He did not think there was any olive branch about it at all, and finally characterized Mr. Kerby's efforts to be genuine in the matter as all humbug.

A motion was then made by Mr. Jenkins, seconded by Mr. Denroche, that the delegates visit one or two of the parishes where these eight clergymen are stationed and interview them, and also to again visit the Bishop with regard to it.

Before the meeting closed Mr. Jenkins rose in his might, (237 lbs. avoirdupois), and said "that this was not a public meeting, its business was private and not intended for publication, and that if any more such articles as was published in a *Petrolea* paper concerning our last vestry meeting, which contained so much filth and falsehood, appeared again, he would take means to suppress it, and he knew how to do it." This piece of bombast was backed up by Mr. Denroche frantically assuring Mr. Jenkins that he would sustain him in it at all hazards.

Now, as this pusillanimous threat was evidently meant for us, we throw it back to him who gave it birth, and give him to understand, as we have on many previous occasions, that we care as little for his threats as we do for him. That whenever a vestry meeting of the Church of England is called for in *Petrolea*, that we intend to be present in person, whether as a reporter or a member of the church, it matters not, Mr. Jenkins and Mr. Denroche to the contrary notwithstanding. That so long as these men continue to be a source of annoyance, trouble and utter ruin to the church of which we are a member, we will be there, and performing our duty as faithfully as the reports of *Pall Mall Gazette* have in their recent praiseworthy business.

July 17th, 1885.

To the Editor of the Topic.

DEAR SIR.—Owing to the resignation of the Rev. Wm. Hinde our Bishop has highly recommended several clergymen, among whom is the Rev. T. W. Magahy, of Lucan, and it being the unanimous desire of the members of the Episcopal Church at Wyoming to have him for their

pastor, it would only be common courtesy, 1st, to our most worthy Bishop; 2nd, to our Wyoming brethren; and 3rd, to Rev. T. W. Magahy, (who consented to exchange parishes with Rev. Wm. Hinde about a year ago) to earnestly consider the advisableness of giving him a call to our parish, as all who heard or met him the Sunday he preached here were very favorably impressed by him. He has always been an earnest, zealous worker, highly respected and beloved by the members of his church; thus proving invariably successful in whatever incumbency he may have filled.

It is to be hoped that all petty strifes and wranglings will now cease, and that a clergyman will be selected in a Christian spirit who will be the choice of the majority of the members of the church, whether they are members of the vestry or otherwise.

Yours, &c.,

A WELL-WISHER OF THE CHURCH.

*Petrolea Topic*, July 24.

Rev. Mr. Watson, missionary to the Diocese of Huron, conducted the service in Christ Church on Sunday last. It has not yet been decided which of the applicants for the incumbency will be accepted. Considerable influence is being exerted in favor of the Rev. Mr. Magahy of Lucan, who made himself personally and professionally popular on the occasion of a visit he paid to the parish about a year ago.

### WHY IS IT?

*Editor of the Petrolea Advertiser:*

July 31, 1885.

DEAR SIR.—Now that the Rev. Wm. Hinde has vacated this parish, why are the church officials so tardy in securing a settled pastor? Can there not be something done in a Christian spirit, laying aside the iron code laid down by the present vestry, whereby the wishes of *all the members* may be considered, which might again cement the whole congregation together in the bonds of Christian union. It is the unanimous expression of the Wyoming friends to give the Rev. T. W. Magahy a call, and an overwhelming majority here are in favor of him. Why not give him a call at once, or is this retarding method simply a design to subvert the wishes of the masses?

Yours truly,  
EXCELSIOR.

*Editor of the Petrolea Advertiser:*

Aug. 1st, 1885.

DEAR SIR.—Is it not time that the deputation (Messrs. Hammond and Noble) appointed by the *present vestry* to consult with the Bishop in regard to getting a clergyman to fill the vacancy caused by the resignation of Rev. Wm. Hinde—not only report the progress made—but had succeeded in securing a pastor to take charge of the long neglected parish? They surely must be well aware of the wishes of the majority of the people



as expressed by some at last vestry meeting. Then why this haggling and delay? Certainly their procrastination and indifference bodes no good for the future welfare of Christ Church, Petrolea. How long is this blockade to continue.

#### A CHURCH MEMBER.

*Petrolea Advertiser*, Aug. 14, 1885.

WHAT IS THE DELAY?—It is now five weeks since the last vestry meeting of the Church of England at which a committee of two gentlemen were appointed to take steps to pave the way for securing a permanent clergyman, and as yet no tidings of any progress has been made. The Rev. Mr. Watson, who has been officiating here for the past few Sundays, has since received a permanent post, and has consequently preached his last sermon here, which fact now leaves the church without any minister at all. Surely some steps could be made to remedy this. Let another vestry meeting be called and those interested at once come to a choice of a man among the names of those given by Bishop Baldwin, or any one else they may decide, and thereby fill the vacancy and keep the church doors open. The longer the present state of affairs exist the longer will the church and the parish continue to suffer. Call your meeting, gentlemen, at once, and get together and make a selection.



